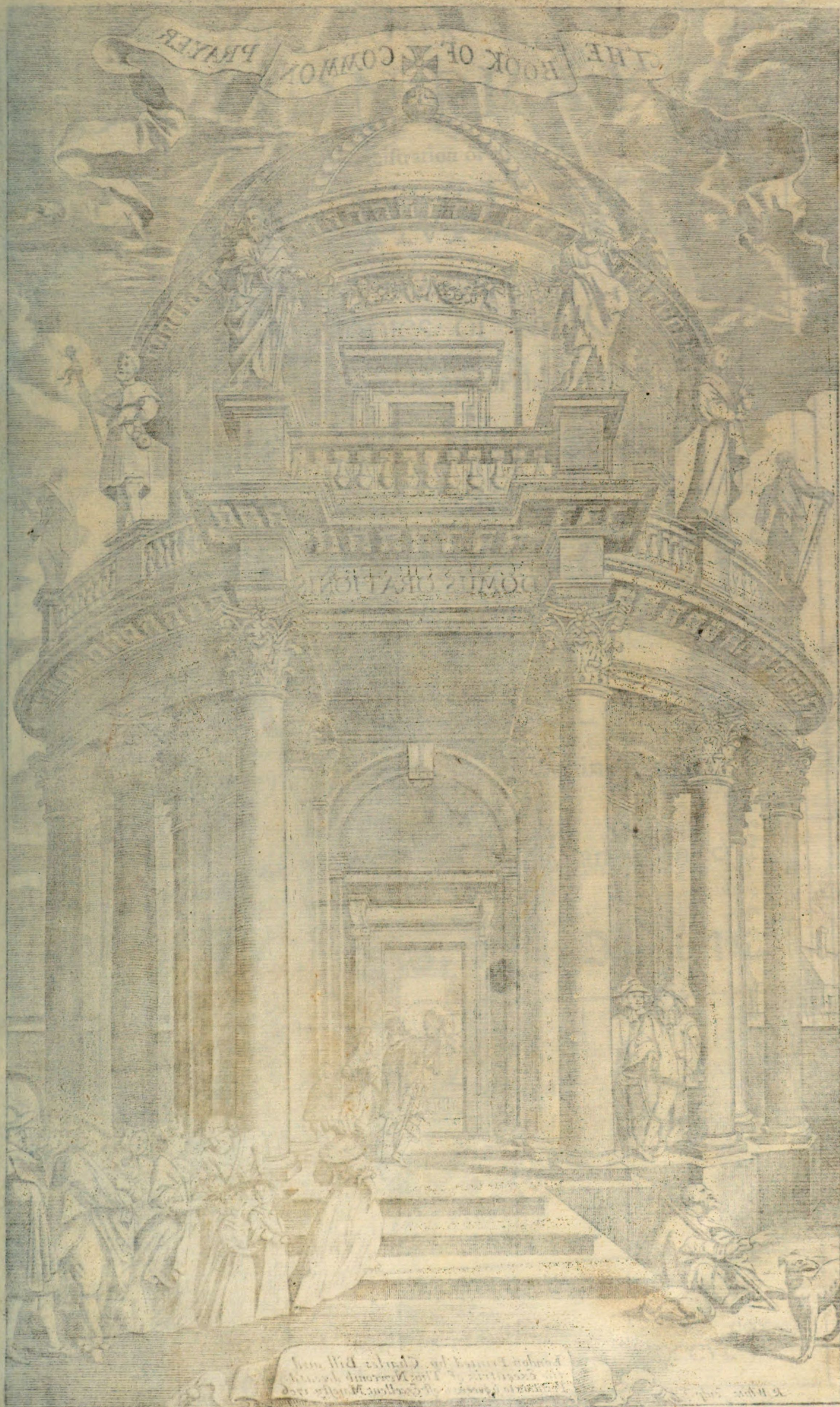






London Printed by Charles Bill and
the Executrix of Tho: Newcomb deceased:
Printers to *h^{er}* Queens most Excellent Majesty. 1706

R. White sculp.

THE BOOK OF
COMMON PRAYER,
And Administration of the
SACRAMENTS,

AND OTHER
Rites and Ceremonies of the CHURCH,

According to the Use of the

Church of England;

Together with the

PSALTER or PSALMS

OF
DAVID,

Pointed as they are to be Sung or Said in Churches:

AND THE

Form or Manner of Making, Ordaining, and Consecrating

OF

Bishops, Priests, and Deacons.

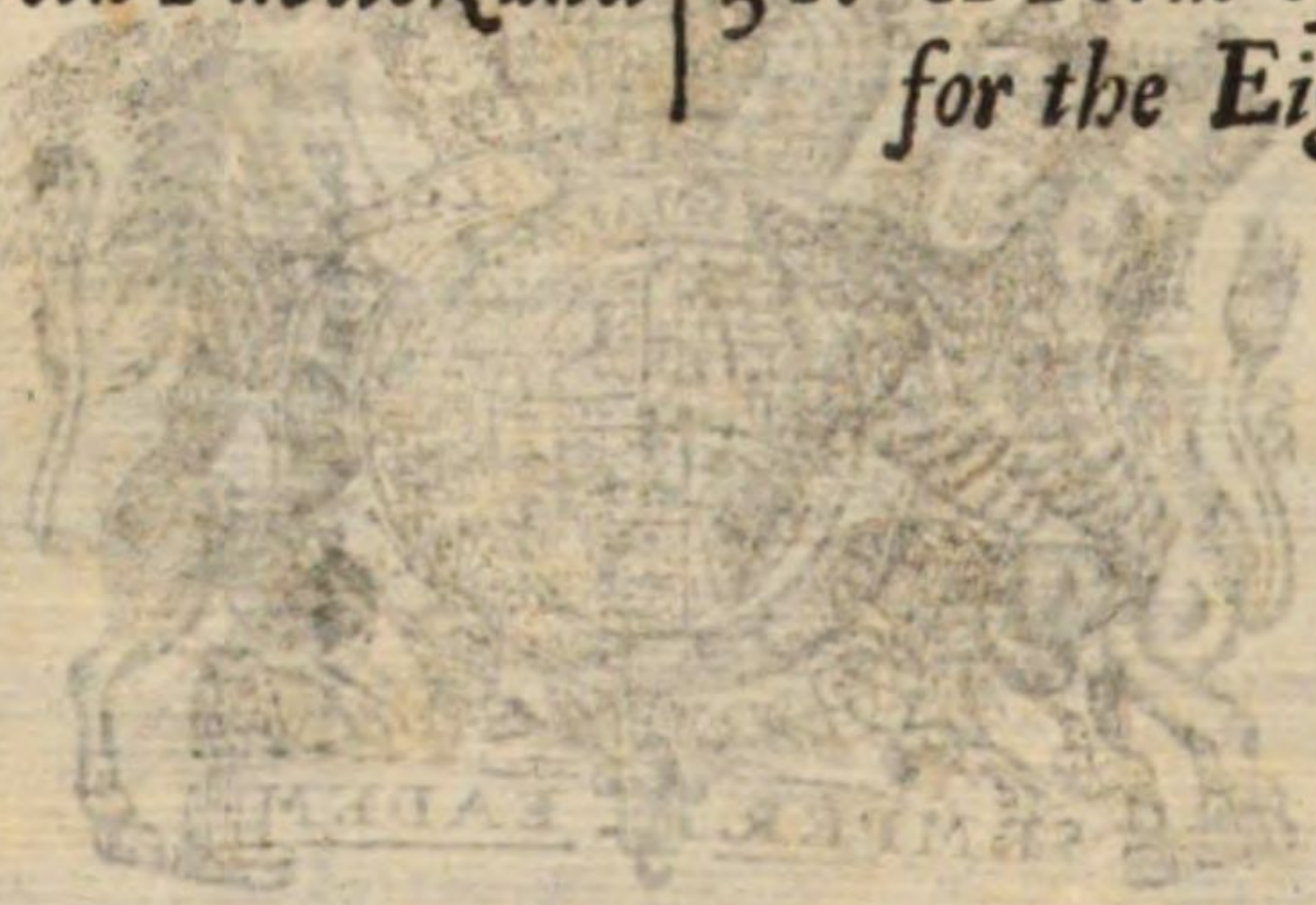


LONDON,

Printed by Charles Bill, and the Executrix of Thomas Newcomb, deceas'd;
Printers to the Queens most Excellent Majesty. MDCCVI.

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An Act for the Uniformity of Common Prayer, and Service in the CHURCH, and Administration of the SACRAMENTS.

PRIMO ELIZ.



other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament, holden in the Fifth and Sixth Years of our said late Sovereign Lord King Edward the Sixth, Intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed and taken away by Act of Parliament, in the First Year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion :

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. John Baptist next coming : and, That the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from and after the said Feast of the Nativity of St. John Baptist, in full force and effect, according to the tenour and effect of this Statute ; any thing in the aforesaid Statute of Repeal to the contrary notwithstanding.

And further, Be it Enacted by the Queens Highness, with the Assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of St. John Baptist next coming, be bounden to say and use the Mattens, Evensong, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all other Common and open Prayer in such Order and Form as is mentioned in the said Book, so Authorized by Parliament in the said Fifth and Sixth year of the Reign of King Edward the Sixth; with one alteration or addition of certain Lessons to be used on every Sunday in the year, and the Form of the Litany altered, and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments from and after the Feast of the Nativity of St. John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish-Church, or other places as he should use to minister the same, in such order and form as they be mentioned and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form or Manner of Celebrating of the Lords Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers than is mentioned and set forth in the said Book, [Open Prayer in, and through this Act, is meant that Prayer which is for other to come unto, or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church] or shall Preach, Declare, or Speak any thing in the derogation or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; shall lose and forfeit to the Queens Highness, her Heirs

and Successors, for his first Offence, the profit of all his Spiritual Benefices or Promotions, coming or arising in one whole year next after his conviction: And also that the person so convicted, shall for the same Offence suffer Imprisonment by the space of six months, without Bail or Mainprize: And if any such Person once convicted of any Offence concerning the Premises, shall after his first conviction estsoons offend, and be thereof in form aforesaid lawfully convicted; That then the same Person shall for his second Offence suffer Imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or any of them, to present or collate to the same, as though the Person or Persons so offending were dead: and, That if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premises the third time, and shall be thereof in form aforesaid lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his life: And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premises, shall not be Beneficed, nor have any Spiritual Promotion; That then the same Person so offending, and convicted, shall for the first offence suffer Imprisonment during one whole year next after his said conviction, without Bail or Mainprize: And if any such Person, not having any Spiritual Promotion, after his first conviction, shall estsoons offend in any thing concerning the Premises, and shall in form aforesaid be thereof lawfully convicted; That then the same Person shall for his second Offence suffer Imprisonment during his life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Interludes, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing, or say any Common or Open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish-Church, Chapel, or any other place, to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said Book; That then every such Person, being thereof lawfully convicted in form aforesaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence, an hundred Marks: and if any Person or Persons, being once convicted of any such Offence, estsoons offend again any of the last recited Offences, and shall in form aforesaid be thereof lawfully convicted; That then the same Person so offending and convicted, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks: And if any Person, after he in form aforesaid, shall have been twice convicted of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form aforesaid lawfully convicted; That then every Person so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer Imprisonment during his life: And if any Person or Persons that for his first Offence concerning the Premises, shall be convicted in form aforesaid, do not pay the Sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction; That then every Person so convicted, and so not paying the same, shall for the same first Offence in stead of the said Sum, suffer Imprisonment by the space of six months without Bail or Mainprize: And if any Person or Persons, for his second Offence concerning the Premises shall be convicted in form aforesaid, do not pay the said Sum to be paid by virtue of his conviction, and this Statute, in such manner and form as the same ought to be paid, within six weeks next after his said second conviction; That then every Person so convicted, and not paying the same,

An Act for the Uniformity

same, shall for the same second Offence, in the stead of the said Sum, suffer Imprisonment during twelve months without Bail or Mainprize: and, That from and after the said Feast of the Nativity of St. John Baptist next coming, all and every Person and Persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday and other Days ordained and used to be kept as holy Days, and then and there to abide orderly and soberly during the time of Common Prayer, Preachings, or other Service of God there to be used and ministered, upon pain of punishment by the Censures of the Church; and also upon pain, that every person so offending, shall forfeit for every such Offence Twelve pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands, and Tenements of such Offender by way of Distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocese and Charges, as they will answer before God for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome Law. And for the Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in places exempt, as not exempt, within their Diocese, shall have full power and authority by this Act to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any of their Jurisdictions or Dioceses, after the said Feast of the Nativity of St. John Baptist next coming, against this Act and Statute: any other Law, Statute, Privilege, Liberty or Provision heretofore made, had or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and authority in every of their open and general Sessions, to enquire, hear and determine all, and all manner of Offences that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any Person, being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyne and associate himself by virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing and determining of the Offences aforesaid.

Provided also, and be it enacted by the Authority aforesaid, That the Books concerning the said Service shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. John Baptist next following; and that all such Parishes and Cathedral Churches, or other Places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure, according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested of or for any of the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next General Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, that all and singular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and other Head-Officers of all and singular Cities, Boroughs, and Towns-Corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear, and determine the Offences aforesaid, and every of them yearly, within fifteen days after the Feasts of Easter and St. Michael the Archangel, in like manner and form as Justices of Assize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full power and authority by virtue of this Act, as well to enquire in their Visitation, Synods, or elsewhere within their Jurisdiction at any other time and place, to take Accusations, and Informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their Jurisdiction and Authority, and to punish the same by Admonition, Excommunication, Sequestration, or Deprivation, or other Censures and Processes, in like form as heretofore hath been used in like cases, by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Person offending in the Premises, shall for the first Offence receive punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries Seal, shall not for the same Offence afterwards be convicted before the Justices; and likewise receiving for the said first Offence punishment by the Justices, he shall not for the same first Offence afterwards receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as were in this Church of England, by the Authority of Parliament in the second year of the Reign of King Edward the Sixth, until other Order shall be therein taken by Authority of the Queens Majesty, with the advice of her Commissioners, appointed and authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, Ordain and Publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, and Countries, shall from henceforth utterly be void, and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for Establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. CAROL. II.



Whereas in the first Year of the late Queen Elizabeth, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, (agreeable to the Word of God, and usage of the Primitive Church) Compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoined to be used by Act of Parliament, holden in the said first

Year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good People, desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of People in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain,

of Publick Prayers.

abstain, and refuse to come to their Parish-Churches, and other publick Places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used, upon the Sundays and other days ordained and appointed to be kept and observed as Holy-days: And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy so set forth and enjoined, as aforesaid, great mischiefs and inconveniencies, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many souls: For prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to his Declaration of the Five and twentieth of *October*, One thousand six hundred and sixty) granted his Commission under the great Seal of *England* to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests, and Deacons; And that after mature Consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further Allowance or Confirmation; since which time, upon full and mature Deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers, to the said Book of Common Prayer, to be used upon proper and emergent Occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be Sung or Said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions which have been so made and presented to His Majesty by the said Convocations, be the Book which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eaton* and *Winchester*, and in all Parish-Churches and Chapels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*, and by all that make or consecrate Bishops, Priests or Deacons, in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal Agreement in the publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the Rule to which he is to conform in publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops, Priests, and Deacons, are and ought to be Made Ordained and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the Advice, and with the Consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament Assembled, and by the Authority of the same, that all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chapel, or other Place of publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such Order and Form as is mentioned in the said Book annexed and joyned to this present Act, and Intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: and, That the Morning and Evening Prayers therein contained, shall upon every Lords-day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chapel, or other Place of publick Worship within this Realm of *England*, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath and enjoveth any Ecclesiastical Benefice or Promotion within this Realm of *England*, or Places aforesaid, shall in the Church, Chapel, or Place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords-day before the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord God, One thousand six hundred sixty and two, openly, publicly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned Assent and Consent to the use of all things in the said Book contained and prescribed, in these words, and no other;

I A. B. do here declare my unfeigned Assent and Consent to all and every thing contained and prescribed in and by the Book, Intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*;

And, That all and every such Person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons and Donors of all and singular the said spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or Collate to the same, as though the Person or Persons, so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of *England*, and places aforesaid, shall in the Church, Chapel, or Place of Publick Worship, belonging to his said Benefice, or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords-day, openly, publicly and solemnly read the Morning and Evening Prayers appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publicly before the Congregation there assembled, declare his unfeigned Assent, and Consent to the use of all things therein contained and prescribed, according to the Form before appointed; and, That all and every such Person, who shall (without some lawful impediment to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; And, That from thenceforth, it shall and may be lawful to, and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present or collate to the same, as though the Person or Persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places where the proper Incumbent of any Parsonage or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month, openly and publicly read the Common Prayers and Service, in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish-Church or Chapel of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the Poor of the Parish for every Offence, upon Conviction by Confession, or Proof of two credible Witnesses upon Oath before two Justices of the Peace of the County, City, or Town Corporate where the Offence shall be committed, (which Oath the said Justices are hereby empowered to Administer) and in default of payment within ten days, to be levied by Distress, and Sale of the Goods and Chattels of the offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendring the Surplusage to the Party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every

An Act for the Uniformity

publick Professor, and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other Person in holy Orders, and every School-master, keeping any publick or private School, and every Person instructing, or teaching any Youth in any house or private family, as a Tutor, or School-master, who upon the first day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture or School; or shall instruct, or teach any Youth, as Tutor or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the Year of our Lord, One thousand six hundred sixty two, or at or before his or their respective admission to be Incumbent or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *Scilicet*,

I A. B. do declare, That it is not lawful upon any pretence whatsoever, to take Arms against the King; and that I do abhor that traitorous position of taking Arms by His Authority against His Person, or against those that are commissioned by Him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare that I do hold, there lies no obligation upon me, or on any other person from the Oath, commonly called the Solemn League and Covenant, to endeavour any change, or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors, of or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same, upon pain that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and, that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture and School, shall be void, as if such person so failing were naturally dead.

And if any School-master or other Person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth, as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm (for which he shall pay twelve pence only) and before such Subscription and Acknowledgment made, as aforesaid; then every such School-master and other, instructing and teaching as aforesaid, shall for the first offence suffer three months Imprisonment without Bail or Mainprize; and for every second and other such offence shall suffer three months Imprisonment without Bail or Mainprize, and also forfeit to His Majesty the Sum of Five Pounds.

And after such Subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the hand and seal of the respective Archbishop, Bishop, or Ordinary of the Diocese, (who are hereby enjoined and required upon demand, to make and deliver the same) and shall publickly and openly read the same, together with the Declaration, or Acknowledgment aforesaid, upon some Lords day within three months then next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; and, that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he was naturally dead.

Provided always, That from and after the twenty fifth day of *March*, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration or Acknowledgment, so to be subscribed and read, these words following, *Scilicet*,

And I do declare, That I do hold there lies no obligation upon me, or on any other person from the Oath, commonly called the Solemn League and Covenant, to endeavour any change or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed

upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgment.

Provided always, and be it Enacted, That from and after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint *Bartholomew* be ordained Priest, or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick upon Tweed*; but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the Form and Manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the sum of one hundred Pounds; (one Moiety thereof to the Kings Majesty, the other Moiety thereof to be equally divided between the Poor of the Parish where the Offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint or Information in any of His Majesties Courts, of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole year then next following.

Provided, That the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed, or to be allowed by the Kings Majesty, His Heirs and Successors in *England*.

Provided always, That no Title to confer, or present by lapse, shall accrue by any avoidance, or deprivation *ipso facto* by virtue of this Statute, but after six months after notice of such voidance, or deprivation, given by the Ordinary to the Patron, or such Sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chapel, or other publick Place of or in any College or Hall in either of the Universities, the Colleges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and, That the present Governor or Head of every College and Hall in the said Universities, and of the said Colleges of *Westminster*, *Winchester*, and *Eaton*, within one Month after the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord, One thousand six hundred sixty and two; and every Governor or Head of any of the said Colleges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other publick Place of the same College, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the Thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed, and contained, according to the Form aforesaid; and, That all such Governors, or Heads of the said Colleges and Halls, or any of them, as are or shall be in Holy Orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publickly Read the Morning Prayer, and Service, in and by the said Book appointed to be read, in the Church, Chapel, or other publick Place of the same College or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six months, by the Visitor or Visitors of the same College or Hall; And if any Governor or Head of any College or Hall, suspended for not subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of six months next

of Publick Prayers.

next after such Suspension, subscribe unto the said Articles and Book, and declare his consent thereunto, as aforesaid, or read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers, and Service prescribed in and by the said Book, in the Chapels or other publick places of the respective Colleges and Halls in both the Universities, in the Colleges of *Westminster*, *Winchester* and *Eaton*, and in the Convocations of the Clergies of either Province, in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to Preach or Read any Sermon or Lecture in any Church, Chapel, or other place of publick Worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick upon Tweed*, unless he be first approved and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned Assent to the same; and, That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chapel, or place of publick Worship within this Realm of *England*, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publicly and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publicly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, at which the said Lecture or Sermon is to be preached; and after such reading thereof, shall openly, and publicly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel, or place of publick Worship, until such time as he and they shall openly, publicly, and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer three months imprisonment in the Common Goal without Bail or Mainprize, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending to the Goal of the same County, City, or Town-corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be preached, The Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publicly, and solemnly read by some Priest or Deacon, in the Church, Chapel, or place of publick Worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; and, That the Lecturer then to preach shall be present at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is preached or read in the same Churches, or any

of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be preached or read in such sort and manner as the same have been heretofore preached or read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the Establishing and Confirming of the said Book, Intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all Offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true printed Copy of the said Book, Intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, shall at the Costs and Charges of the Parishioners of every Parish-Church, and Chapelry, Cathedral Church, College and Hall, be attained and gotten before the Feast-day of Saint *Bartholomew*, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chapelry, Cathedral Church, College, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, *S. Davids*, *Asaph*, *Bangor*, and *Landaff*, and their Successors, shall take such orders among themselves, for the souls health of the Flocks committed to their Charge within *Wales*, that the Book hereunto annexed be truly and exactly Translated into the *British* or *Welsh* Tongue, and that the same so Translated, and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted, to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chapel of Ease in the said respective Dioceses, and places in *Wales*, where the *Welsh* is commonly spoken or used, before the First day of *May*, One thousand six hundred sixty five; and, That from and after the Imprinting and Publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales*, within the said Dioceses where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed, according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book: for which Book so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Account; and that the said Bishops and their Successors, or any three of them at the least, shall set and appoint the Price for which the said Book shall be sold; And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the first day of *May*, one thousand six hundred sixty and four, and the same Book to remain in such convenient places within the said Churches, that such as understand them, may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding; And until printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept and perpetually preserved, and for the avoiding of all disputes

The Preface.

putes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales*, shall at their proper Costs and Charges, before the Twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England* a true and perfect Printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; and also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the *Tower of London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the *Tower* to be also produced and shewed forth in any Court as need shall require; which said Book so to be exemplified under the Great Seal of *England*, shall be examined by such persons, as the Kings Majesty shall appoint under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Salum*, united and annexed unto the place of the same Kings Professor for the time being, by the late King *James* of blessed Memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the

Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the Year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and Confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest or Ecclesiastical Person, or other Person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the Form and Manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the first and eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord God, One thousand six hundred sixty and two.

The PREFACE.



It hath been the Wisdom of the Church of *England*, ever since the first Compiling of her publick Liturgy, to keep the Mean between the two Extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common Experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many times more, and greater than the evils that were intended to be remedied by such change: so on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigence of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations her therunto moving, hath yielded to make such Alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest Materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private Fancies and Interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majesties happy Restauration, it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men, who under the late usurped powers had made it a great part of their Business to render the people disaffected thereunto, saw themselves in

point of Reputation and Interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine, great importunities were used to his Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto his Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his Subjects, of what perswasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like Case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what persons, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully perswaded in our judgments (and we here profess it to the World) that the Book as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Translations of the Holy Scripture it self.

Our general aim therefore in this Undertaking was, not to gratifie this or that Party, in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of

cavil,

Concerning the Service of The CHURCH.

cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage, in terms more suitable to the Language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings fitted to several occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of *Anabaptism*, through the li-

centiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our Duties in this weighty Affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the Consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

¶ Concerning the Service of the CHURCH.



HERE was never any thing by the wit of Man so well devised, or so sure established, which in continuance of time hath not been corrupted: As among other things it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof, if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading and meditation in Gods word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were Adversaries to the Truth; and further, that the People (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the People in the Church, as they might understand, and have profit by hearing the same; the Service in this Church of England these many years, hath been read in Latin to the People, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules, called the *Pie*, and the manifold changings of the Service was the cause that to turn the Book only was so hard and intricate a

matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniencies therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy but that of necessity, there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order, as is most easie and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules thereof be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same Order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

Though it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any Language that they themselves do understand.

And all Priests and Deacons are to say daily the Morn-

ing and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministrerh in every Parish Church, or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministrerh, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the People may come to hear Gods Word, and to pray with him.

Of Ceremonies.

¶ Of CEREMONIES, Why some be Abolished, and some Retained.



Of such Ceremonies as be used in the Church, and have had their beginning by the Institution of Man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by undiscereet Devotion, and such a Zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by Man, yet it is thought good to reserve them still, as well for a decent Order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small Offence before God. *Let all things be done among you, saith S. Paul, in a seemly and due order;* The appointment of the which Order pertaineth not to private Men; therefore no Man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old Customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient, not so much to have respect how to please and satisfie either of these Parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intollerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the Estate of Christian People was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time

was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of Moses Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of Man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre than the glory of God, that the Abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: then such Men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth that every Man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own People only: for we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the People to a most perfect and godly living, without error or superstition; and that they should put away other things which from time to time they perceive to be most abused, as in Mens Ordinances it often chanceth diversly in divers Countries.

¶ The Order how the Psalter is Appointed to be Read.



THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only the Twenty eighth, or Twenty ninth day of the Month.

And whereas January, March, May, July, August, October, and December, have One and thirty days apiece; It is Ordered, that the same Psalms shall be read the last day of the said Months, which were read the day before: So that the Psalter may begin again the first day of the next Month ensuing.

And whereas the CXIX Psalm is divided into XXII. Portions, and is over long to be read at one time; It is so Ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

¶ The Order how the rest of Holy Scripture is Appointed to be Read.



THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read over every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalyps, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Kalendar following, and

there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Kalendar, and the Immoveable, where there is a Blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise Ordered.

¶ Proper

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the Year.

¶ Lessons proper for Sundays.			Sund. after Trin.	¶ Mattins.	¶ Evensong.	S. Philip and	¶ Mattins.	¶ Evensong.
Sundays of	¶ Mattins.	¶ Evensong.				S. Jacob.		
Advent.			16	Ezek. 2.	Ezek. 13.	1 Lesson	Ecclus 7.	Ecclus 9.
The first	Isaiah 1.	Isaiah 2.	17	14	18	2 Lesson	John 1. v. 43.	
2	5	24	18	20	24	Ascension-day.	Deut. 10.	2 King. 2.
3	25	26	19	Dan. 3.	Dan. 6.	1 Lesson	Luk. 24. v. 44	Eph. 4. to v. 17.
4	30	32	20	Joel 2.	Micah 6.	2 Lesson		
Sundays after			21	Habak. 2.	Prov. 1.			
Christmas.			22	Prov. 2.	3	Munday in	Gen. 11. to v. 10	Num. 11. v. 16.
The first	37	38	23	11	12	Whitsun week.		to v. 30.
2	41	43	24	13	14	1 Lesson	1 Cor. 12.	1 Cor. 14. to
Sundays after			25	15	16	2 Lesson	1 Sam. 19. v. 18.	v. 26.
the Epiphany.			26	17	19	Tuesday in	1 Thes. 5. v. 1	John 4. to
The first	44	46	¶ Lessons proper for Holy-days.					
2	51	53		¶ Mattins.	¶ Evensong.	1 Lesson	12. to v. 24.	v. 14.
3	55	56	S. Andrew.	Prov. 20.	Prov. 21.	2 Lesson		
4	57	58	S. Thomas the			S. Barnabas.	Ecclus 10.	Ecclus 12.
5	59	64	Apostle.	23	24	1 Lesson	Acts 14.	Act. 15. to v. 36.
6	65	66	Nativity of			2 Lesson		
Septuagesima.	Gen. 1.	Gen. 2.	CHRIST.			S. John Bap.	Malach. 3.	Malach. 4.
Sexagesima.	3	6	1 Lesson	Isai. 9. to ver. 8.	Isai. 7. ver. 10.	1 Lesson	Matth. 3.	Matth. 14. to
Quinquagesima	9 to ver. 20	12	2 Lesson	Luke 2. to ver. 15.	Titus 3. ver. 4.	2 Lesson	v. 13.	Ecclus 19.
Lent.			S. Steven.	Prov. 28.	Eccles. 4.	S. Peter.	Ecclus 15.	Acts 4.
First Sunday	19 to ver. 30.	22	1 Lesson	Acts 6. ver. 8.	Acts 7. v. 30.	1 Lesson	Acts 3.	
2	27	34	2 Lesson	and ch. 7. to	to v. 55.	2 Lesson		
3	39	42	S. John.	ver. 30.		S. James.	Ecclus 21.	Ecclus 22.
4	43	45	1 Lesson	Eccles. 5.	Eccles. 6.	S. Bartholo-	24	29
5	Exod. 3.	Exod. 5.	2 Lesson	Apoc. 1.	Apoc. 22.	mew.		
6	9	10	Innocents day.	Jer. 31. to ver. 18.	Wisd. 1.	S. Matthew.	35	38
1 Lesson	Matth. 26.	Heb. 5. to v. 11	Circumcision.			S. Michael.	Gen. 32.	Dan. 10. v. 5.
2 Lesson			1 Lesson	Gen. 17.	Deut. 10. v. 12.	1 Lesson	Acts 12. to	Jude v. 6. to
Easter-day.	Exod. 12.	Exod. 14.	2 Lesson	Rom. 2.	Colof. 2.	2 Lesson	v. 20.	v. 16.
1 Lesson	Rom. 6.	Acts 2. v. 22.	Epiphany.			S. Luke.	Ecclus 51.	Job 1.
2 Lesson			1 Lesson	Isaiah 60.	Isaiah 49.	S. Simon and	Job 24. 25.	42
Sundays after			2 Lesson	Luke 3. to v. 23.	Joh. 2. to v. 12.	S. Jude.		
Easter.			Conversion of			All Saints.	Wisd. 3. to v. 10.	Wisd. 5. to v. 17.
The first	Num. 16.	Num. 22.	St. Paul.	Wisd. 5.	Wisd. 6.	1 Lesson	Heb. 11. v. 33.	Apoc. 19. to
2	23, 24.	25	1 Lesson	Acts 22. to v. 22.	Acts 26.	2 Lesson	and ch. 12. to	v. 17.
3	Deut. 4.	Deut. 5.	Purification of					
4	6	7	the Virgin	Wisd. 9.	Wisd. 12.			
5	8	9	Mary.					
Sunday after			S. Matthias.	19	Ecclus 1.	¶ Proper Psalms on certain Days.		
Ascension-day.	12	13	Annunciation	Ecclus 2.	3.	¶ Mattins.	¶ Evensong.	
Whitsunday.	Deut. 16. to v. 18.	Isaiah 11.	of our Lady.			Psal. xix.	Psal. lxxxix.	
1 Lesson	Acts 10. v. 34.	Acts 19. to v. 21.	Wednesday be-	Hof. 13.	Hof. 14.	xliv.	cx.	
2 Lesson			fore Easter.	John 11. v. 45.		lxxxv.	cxxxii.	
Trinity Sunday.	Gen. 1.	Gen. 18.	1 Lesson			vi.	cii.	
1 Lesson	Matth. 3.	1 John 5.	2 Lesson	Dan. 9.	Jerem. 31.	xxxii.	cxxx.	
2 Lesson			Thursday be-	John 13.		xxxviii.	clxiii.	
Sundays after			fore Easter.					
Trinity.			1 Lesson	Gen. 22. to v. 20.	Isa. 53.	xxii.	lxix.	
The first	Josh. 10.	Josh. 23.	2 Lesson	John 18.	1 Pet. 2.	xl.	lxxxviii.	
2	Judges 4.	Judges 5.	Good Friday.			liv.		
3	1 Sam. 2.	1 Sam. 3.	1 Lesson	Zech. 9.	Exod. 13.		cxiii.	
4	12	13	Easter Even.	Luke 23. v. 50.	Heb. 4.		cxiv.	
5	15	17	2 Lesson				cxviii.	
6	2 Sam. 12.	2 Sam. 19.	Munday in Ea-	Exod. 16.	Exod. 17.		xxiv.	
7	21	24	ster week.	Matth. 28.	Acts 3.		xlvi.	
8	1 King. 13.	1 King. 17.	1 Lesson	Exod. 20.	Exod. 32.		cvi.	
9	18	19	2 Lesson	Luk. 24. to v. 13.	1 Cor. 15.		cxlv.	
10	21	22	Tuesday in Ea-	Ecclus 4.	Ecclus 5.			
11	2 King. 5.	2 King. 9.	ster week.					
12	10	18	1 Lesson					
13	19	23	2 Lesson					
14	Jerem. 5.	Jerem. 22.	S. Mark.					
15	35	36						

TABLES and RULES for the Moveable and Immoveable Feasts ; together with the Days of Fasting and Abstinence, through the whole Year.

Rules to know when the Moveable Feasts and Holy-days begin.

E After-day (on which the rest depend) is always the first Sunday after the first Full Moon which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of *St. Andrew*, whether before or after.

<i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i>	} Sunday is {	{ Nine { Eight { Seven { Six	} weeks before } <i>Easter</i> .	<i>Rogation-Sunday</i> <i>Ascension-day</i> <i>Whitsunday</i> <i>Trinity-Sunday</i>	} { Five weeks } { Forty days } { Seven weeks } { Eight weeks	} after <i>Easter</i> .
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A Table of all the Feasts that are to be observed in the Church of England through the Year.

ALL Sundays in the Year.	
The days of the Feasts of	The Circumcision of our Lord J E S U S C H R I S T.
	The Epiphany.
	The Conversion of <i>St. Paul</i> .
	The Purification of the Blessed Virgin.
	<i>St. Matthias</i> the Apostle.
	The Annunciation of the Blessed Virgin.
	<i>St. Mark</i> the Evangelist.
	<i>St. Philip</i> and <i>St. Jacob</i> the Apostles.
	The Ascension of our Lord JESUS CHRIST.
	<i>St. Barnabas</i> .
	The Nativity of <i>St. John Baptist</i> .
	<i>St. Peter</i> the Apostle.
	Munday } and } in <i>Easter-week</i> . Tuesday }
The days of the Feasts of	<i>St. James</i> the Apostle.
	<i>St. Bartholomew</i> the Apostle.
	<i>St. Matthew</i> the Apostle.
	<i>St. Michael</i> and all Angels.
	<i>St. Luke</i> the Evangelist.
	<i>St. Simon</i> and <i>St. Jude</i> the Apostles.
	All Saints.
	<i>St. Andrew</i> the Apostle.
	<i>St. Thomas</i> the Apostle.
	The Nativity of our Lord.
	<i>St. Stephen</i> the Martyr.
	<i>St. John</i> the Evangelist.
	The Holy Innocents.
	Munday } and } in <i>Whitsun-week</i> . Tuesday }

A Table of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before	The Nativity of our Lord.	The Evens or Vigils before	<i>St. John Baptist</i> .
	The Purification of the Blessed Virgin <i>Mary</i> .		<i>St. Peter</i> .
	The Annunciation of the Blessed Virgin.		<i>St. James</i> .
	<i>Easter-day</i> .		<i>St. Bartholomew</i> .
	<i>Ascension-day</i> .		<i>St. Matthew</i> .
	<i>Pentecost</i> .		<i>St. Simon</i> and <i>St. Jude</i> .
	<i>St. Matthias</i> .		<i>St. Andrew</i> .
			<i>St. Thomas</i> .
			All Saints.

Note, That if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting, or Abstinence.

- I. **T**He forty days of Lent.
- II. The Ember-days at the four Seasons, being the first Sunday in Lent. the Wednesday, Friday, and Saturday after the Feast of Pentecost.

	(	September 14.
	(	December 13.
- III. The three Rogation-days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except Christmas-day.

Certain Solemn Days, for which particular Services are appointed.

- I. **T**He Fifth day of *November*, being the day of the Papists Conspiracy.
- II. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles I*.
- III. The Nine and twentieth day of *May*, being the day of the Restitution of the King and Royal Family, and Restauration of the Government after many years interruption.
- IV. The Eighth day of *March*, being the day on which Her Majesty began Her happy Reign.

A T A B L E of the Moveable Feasts,

Calculated for Forty Y E A R S.

The Year of our LORD.	Golden Number.	The Epact.	Dominical Letter.	Sund. after Epiph.	Septuagesima Sunday.	The first Day of Lent.	Easter-day.	Rogation Sunday.	Ascension-day.	Whitunday.	Sundays after Trin.	Advent Sunday.
1700	10	20	G F	3	Jan. 28	Feb. 14	Mar. 31	May 5	May 9	May 19	26	Dec. 1
1701	11	1	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
1702	12	12	D	3	1	Feb. 18	5	10	14	May 24	25	29
1703	13	23	C	2	Jan. 24	10	Mar. 28	2	6	16	26	28
1704	14	4	B A	5	Feb. 13	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
1705	15	15	G	4	4	Feb. 21	8	13	17	May 27	25	2
1706	16	26	F	1	Jan. 20	6	Mar. 24	Apr. 28	2	12	27	1
1707	17	7	E	4	Feb. 9	26	Apr. 13	May 18	22	June 1	24	Nov. 30
1708	18	18	D C	3	1	18	4	9	13	May 23	25	28
1709	19	29	B	6	20	Mar. 9	24	29	June 2	June 12	22	27
1710	1	11	A	4	5	Feb. 22	9	14	May 18	May 28	25	Dec. 3
1711	2	22	G	3	Jan. 28	14	1	6	10	20	26	2
1712	3	3	F E	5	Feb. 17	Mar. 5	20	25	29	June 8	23	Nov. 30
1713	4	14	D	3	1	Feb. 18	5	10	14	May 24	25	29
1714	5	25	C	2	Jan. 24	10	Mar. 28	2	6	16	26	28
1715	6	6	B	5	Feb. 13	Mar. 2	Apr. 17	22	26	June 5	23	27
1716	7	17	A G	3	Jan. 29	Feb. 15	1	6	10	May 20	26	Dec. 2
1717	8	28	F	5	Feb. 17	Mar. 6	21	26	30	June 9	23	1
1718	9	9	E	4	9	Feb. 26	13	18	22	1	24	Nov. 30
1719	10	20	D	2	Jan. 25	11	Mar. 29	3	7	May 17	26	29
1720	11	1	C B	5	Feb. 14	Mar. 2	Apr. 17	22	26	June 5	23	27
1721	12	12	A	4	5	Feb. 22	9	14	18	May 28	25	Dec. 3
1722	13	23	G	2	Jan. 21	7	Mar. 25	Apr. 29	3	13	27	2
1723	14	4	F	4	Feb. 10	27	Apr. 14	May 19	23	June 2	24	1
1724	15	15	E D	3	2	19	5	10	14	May 24	25	Nov. 29
1725	16	26	C	2	Jan. 24	10	Mar. 28	2	6	16	26	28
1726	17	7	B	4	Feb. 6	23	Apr. 10	15	19	29	24	27
1727	18	18	A	3	Jan. 29	15	2	7	11	21	26	Dec. 3
1728	19	29	G F	6	Feb. 18	Mar. 6	21	26	30	June 9	23	1
1729	1	11	E	3	2	Feb. 19	6	11	15	May 25	25	Nov. 30
1730	2	22	D	2	Jan. 25	11	Mar. 29	3	7	17	26	29
1731	3	3	C	5	Feb. 14	Mar. 3	Apr. 18	23	27	June 6	23	28
1732	4	14	B A	4	6	Feb. 23	9	14	18	May 28	25	Dec. 3
1733	5	25	G	2	Jan. 21	7	Mar. 25	Apr. 29	3	13	27	2
1734	6	6	F	4	Feb. 10	27	Apr. 14	May 19	23	June 2	24	1
1735	7	17	E	3	2	19	6	11	15	May 25	25	Nov. 30
1736	8	28	D C	6	22	Mar. 10	25	30	June 3	June 13	22	28
1737	9	9	B	4	6	Feb. 23	10	15	May 19	May 29	24	27
1738	10	20	A	3	Jan. 29	15	2	7	11	21	26	Dec. 3
1739	11	1	G	6	Feb. 18	Mar. 7	22	27	31	June 10	23	2

Note, That the Supputation of the Year of our Lord in the Church of *England* beginneth the Five and twentieth Day of *March*.

The Kalendar, with the Table of Lessons.

JANUARY hath xxxj. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	a	Circum.	Gen.	1	Matth.
10	b		3	2	Gen.
19	c		5	3	Rom.
8	d		7	4	
16	e	Epiphany	9	5	
5	f	Lucian, P.	13	6	
13	g		15	7	
2	h		17	8	
10	i		19	9	
18	j		21	10	
7	k	Hilary B.	23	11	
15	l		25	12	
4	m		27	13	
12	n		29	14	
20	o	Prisca, V.	31	15	
9	p		33	16	
17	q		35	17	
6	r	Fabian B.	38	18	
14	s	Agnes Virg.	40	19	
3	t	Vincent Sp.	42	20	
11	u		44	21	
19	v		46	22	
8	w	S. Paul.	48	23	
16	x	(Conb.)	50	24	
5	y		Exod.	25	
13	z		4	26	
21	a		6	27	
10	b		8	28	

Note, That * Eccus 6. is to be read only to verse 14.

FEBRUARY hath xxviii. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
11	d	Fast.	Exod. 10	1	Cor. 13
19	e	D. Mary.		2	
8	f	Blasius Bish.	12	3	
16	g	(& Mar.	14	4	
5	h	Agatha Sic.	16	5	
13	i		18	6	
2	j		20	7	
10	k		22	8	
18	l		24	9	
7	m		26	10	
15	n		28	11	
4	o	Valentine.	30	12	
12	p		32	13	
20	q		34	14	
9	r		36	15	
17	s		38	16	
6	t		40	17	
14	u		42	18	
3	v		44	19	
11	w		46	20	
19	x		48	21	
8	y		50	22	
16	z		Exod.	23	
5	a		1	24	
13	b		3	25	
21	c		5	26	
10	d		7	27	
18	e		9	28	
7	f		11	29	
15	g		13	30	
4	h		15	31	

MARCH hath xxxj. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
3	d	David Arc.	Deut. 15	1	Ephes. 6
11	e	Cedde.	17	2	Phil. 1
19	f		19	3	
8	g		21	4	
16	h		23	5	
5	i		25	6	
13	j		27	7	
21	k		29	8	
10	l		31	9	
18	m		33	10	
7	n		35	11	
15	o		37	12	
4	p		39	13	
12	q		41	14	
20	r		43	15	
9	s		45	16	
17	t		47	17	
6	u		49	18	
14	v		51	19	
3	w		53	20	
11	x		55	21	
19	y		57	22	
8	z		59	23	
16	a		61	24	
5	b		63	25	
13	c		65	26	
21	d		67	27	
10	e		69	28	
18	f		71	29	
7	g		73	30	
15	h		75	31	

APRIL hath xxx. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	d	Sam. 5	John 19	1	Hebr. 3
9	e		21	2	
17	f		23	3	
6	g		25	4	
14	h		27	5	
3	i		29	6	
11	j		31	7	
19	k		33	8	
8	l		35	9	
16	m		37	10	
5	n		39	11	
13	o		41	12	
21	p		43	13	
10	q		45	14	
18	r		47	15	
7	s		49	16	
15	t		51	17	
4	u		53	18	
12	v		55	19	
20	w		57	20	
9	x		59	21	
17	y		61	22	
6	z		63	23	
14	a		65	24	
3	b		67	25	
11	c		69	26	
19	d		71	27	
8	e		73	28	
16	f		75	29	
5	g		77	30	
13	h		79	31	

MAY

The Kalendar, with the Table of Lessons.

MAY hath xxxi. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	1 b	S. Phil.			Jude.
	2 c	S. Jac.	1 Kings 8	1 Kings 9	Rom.
19	3 d	Invention of the Crofs.	10 Matth.	11	
8	4 e		12	13	
	5 f		14	15	
16	6 g	S. John Ev.	16	17	
5	7 a		18	19	
	8 b		20	21	
13	9 c		22	2 Kings 1	
2	10 d	2 Kings 2	8	3	
	11 e		9	5	
10	12 f		10	7	
	13 g		11	9	
18	14 a		12	11	
7	15 b		13	13	
	16 c		14	15	
15	17 d		16	17	
4	18 e		18	19	1 Cor.
	19 f	Dunst. A. B.	20	21	
12	20 g		22	23	
1	21 a		24	25	
	22 b	Ezra	1	3	
9	23 c		4	5	
	24 d		6	7	
17	25 e		9	1	
6	26 f	Augustin.	2	4	
	27 g	Ven. Bede.	5	6	
14	28 a		8	9	
3	29 b	R. Ch. II.	10	13	
	30 c	(R. & R.)	1	2	
11	31 d		3 Mark	4	

JULY hath xxxi. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
19	1 g	Prov.	11 Luke	13	Prov.
8	2 a	Visit. Mary	13	14	Philip.
	3 b		15	16	
16	4 c	Tr. Mart. B.	17	18	
5	5 d		19	20	Colof.
	6 e		21	22	
13	7 f		23	24	
2	8 g		25	26	
	9 a		27	28	1 Thef.
10	10 b		29	31	
	11 c	Ecclef.	1	23 Ecclef.	2
18	12 d		3	24	4
	13 e		5 John	1	6
7	14 f		7	2	8 2 Thef.
15	15 g	Swithun B.	9	3	10
4	16 a		11	4	12
	17 b		13	5	Jerem.
12	18 c	Jerem.	1	6	2 1 Tim.
	19 d		3	7	4
9	20 e	Margar.	5	8	6
	21 f		7	9	8
17	22 g	M. Magd.	9	10	10 2 Tim.
6	23 a		11	11	12
	24 b	Fast.	13	12	14
13	25 c	S. James	15	13	16
	26 d	S. Anne	17	14	18 Titus
3	27 e		19	15	20
	28 f		21	16	22 Philem.
11	29 g		23	17	24 Hebr.
	30 a		25	18	26
19	31 b		27	19	28

JUNE hath xxx. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
19	1 e	Nicom.	Efther	5	Mark
8	2 f		7	3	8
	3 g		9	4	1
16	4 a	Boniface.	2	5	2 Cor.
5	5 b		4	6	
	6 c		6	7	
13	7 d		8	9	
2	8 e		10	11	
	9 f		12	13	
10	10 g		14	15	
	11 a	S. Barn.			
18	12 b	(A. & B.)	16	17, 18	9
7	13 c		19	20	10
	14 d		21	22	11
15	15 e		23	24, 25	12
4	16 f		26, 27	28	13
	17 g	S. Alban.	29 Luke	30	Galat.
12	18 a		31	32	2
1	19 b		33	34	3
	20 c	Edward.	35	36	4
9	21 d		37	38	5
	22 e		39	40	6
17	23 f	Fast.	41	42	Ephes.
6	24 g	S. Jo. B.			
	25 a		Prov.	1	8 Prov.
14	26 b			3	9
3	27 c			5	10
	28 d	Fast.		7	11
11	29 e	S. Peter.			
	30 f			9	12

AUGUST hath xxxi. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
8	1 c	Lammas.	Jer.	29	John
16	2 d		31	21	30 Jer.
	3 e		33	2	32
13	4 f		35	3	34
2	5 g		37	4	36
	6 a	Tr. of our L.	39	5	38
10	7 b	N. of Jesus	41	6	40
	8 c		43	7	42
18	9 d		45, 46	8	44
	10 e	S. Laurence	48	9	47
7	11 f		50	10	49
	12 g		52	11	51 James
15	13 a		Lam.	2	1
4	14 b		4	12	3
	15 c		Ezek.	2	5
12	16 d		6	14	7
	17 e		13	15	14
9	18 f		18	16	33
	19 g		34	17	1
17	20 a		Dan.	2	3
	21 b		4	19	5
6	22 c		6	20	7
	23 d	Fast	8	21	9
14	24 e	S. Bart.		22	1
3	25 f		10	23	11
	26 g		12	24	1
11	27 a		Hof.	2, 3	4
	28 b	S. Aug. B.	5, 6	26	7
19	29 c	Beh. of John	8	27	9
	30 d		10	28	2, 3 John.
31	1 e		12	29	11 Jude.
					12 Rom.

SEPTEMBER

The Kalendar, with the Table of Lessons.

SEPTEMBER hath xxx. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
16	1 f	Giles Ab.	Hof. 14	Matth. 2	Joel 1
5	2 g	(& Conf.	Joel 2	3	3
	3 a		Amos 1	4	4
13	4 b		3	5	5
2	5 c		5	6	6
	6 d		7	7	7
10	7 e	Enurchus B	9	8	8
	8 f	Nat. Mary.	Jonah 1	9	9
18	9 g		4	10	10
7	10 a		Mich. 2	11	11
	11 b		4	12	12
15	12 c		6	13	13
4	13 d		Nah. 1	14	14
	14 e	Holy Cross.	3	15	15
12	15 f		Hab. 2	16	16
1	16 g		Zeph. 1	17	17
	17 a	Lambert.	Hagg. 2	18	18
9	18 b		Zec. 2, 3	19	19
	19 c		6	20	20
17	20 d	Fast.		21	21
6	21 e	S. Matt.	8	22	22
	22 f		10	23	23
14	23 g		12	24	24
3	24 a		14	25	25
	25 b		16	26	26
11	26 c	S. Cyprian.	Mal. 2	27	27
	27 d		4	28	28
19	28 e		Tobit 2	Mark 1	3
8	29 f	S. Mich.		2	14
	30 g	S. Jerom.	4	3	15

NOVEMBER hath xxx. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1 d	All Saints.			
13	2 e		Ecclus. 16	Luke 18	Ecclus. 17
2	3 f		18	19	Colos. 2
	4 g		20	20	3
10	5 a	Pap. C.	22	21	4
	6 b	Leonard.	24	22	1 Thes. 1
18	7 c		27	23	(a) 25 2
7	8 d		29	24	(b) 30 3
	9 e		31	John 1	32 4
15	10 f		33	2	34 5
4	11 g	S. Martin.	35	3	36 1
	12 a		37	4	38 2
12	13 b	Britius B.	39	5	40 3
1	14 c		41	6	42 2, 3
	15 d	Machutus.	43	7	44 4
9	16 e		45	8	(c) 46 5
	17 f	Hugh B.	47	9	48 6
17	18 g		49	10	50 2 Tim. 1
6	19 a		51	11	Baruch 1 2
	20 b	Edm. K. M.	Baruch 2	12	3 3
14	21 c		4	13	5 4
3	22 d	Cecilia V.	6	14	H. of Sus. Titus 1
	23 e	S. Clem.	Bel. & D. 2	15	Isaiah 1 2, 3
11	24 f		Isaiah 4	16	3 Philem. 1
	25 g	Cather. V.	6	17	5 Hebr. 2
19	26 a		8	18	7 3
8	27 b		10	19	9 4
	28 c		12	20	11 5
16	29 d	Fast.		21	13 6
5	30 e	S. And.	Acts 1		

Note, That (a) Ecclus 25. is to be read only to verse 13. and (b) Ecclus 30. only to verse 18. and (c) Ecclus 46. only to verse 20.

OCTOBER hath xxxi. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
16	1 a	Remig. B.	Tobit 7	Mark 4	Tobit 8
5	2 b		9	5	10
	3 c		11	6	12
13	4 d		13	7	14
2	5 e		Judith. 1	8	Judith. 2
10	6 f	Faith. Virg.	3	9	4
	7 g		5	10	6
18	8 a		7	11	7
7	9 b	Dennis.	9	12	8
	10 c		11	13	9
15	11 d		13	14	10
4	12 e		15	15	11
	13 f	Ed. Conf.	Wisd. 1	16	12
12	14 g		3	Lu. 1 to 39	13
1	15 a		5	1. 39	14
	16 b		7	2	15
9	17 c	Etheldred.	9	3	16
	18 d	S. Luke.		4	17
17	19 e		11	5	18
6	20 f		13	6	19
	21 g		15	7	20
14	22 a		17	8	21
3	23 b		19	9	22
	24 c		Ecclus. 2	10	23
11	25 d	Crisp. M.	4	11	24
	26 e		6	12	25
19	27 f	Fast.	8	13	26
8	28 g	S. Sim. &		14	27
	29 a	S. Jude.	10	15	28
16	30 b		12	16	29
5	31 c	Fast.	14	17	30

DECEMBER hath xxxi. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1 f		Isaiah 14	Acts 2	Isai. 15
13	2 g		16	3	17
2	3 a		18	4	19
	4 b		20, 21	5	22
10	5 c		23	6	24
	6 d	Nicho. B.	25	7 to v. 30	26
18	7 e		27	7. 30	28
7	8 f	Concept.	29	8	30
	9 g	Vir. Mary.	31	9	James 1
15	10 a		33	10	32 2
4	11 b		35	11	34 3
	12 c		37	12	36 4
12	13 d	Lucy, Vir.	39	13	38 5
	14 e		41	14	40 1 Pet. 1
9	15 f		43	15	42 2
	16 g	O Sapientia.	45	16	44 3
17	17 a		47	17	46 4
6	18 b		49	18	48 5
	19 c		51	19	50 2 Pet. 1
14	20 d	Fast.	53	20	52 2
3	21 e	S. Tho.		21	54 3
	22 f		55	22	56 1 John 1
11	23 g		57	23	58 2
	24 a	Fast.	59	24	60 3
19	25 b	Christm.			
8	26 c	S. Steph.			
	27 d	S. John.			
16	28 e	Innocen.			
5	29 f		61	25	62 2 John 5
	30 g		63	26	63 3 John
13	31 a	Silvest. Bish.	65	28	66 Jude

To find EASTER for ever.

Golden Number	A	B	C	D	E	F	G
I	April 9	10	11	12	6	7	8
II	March 26	27	28	29	30	31	April 1
III	April 16	17	18	19	20	14	15
IV	April 9	3	4	5	6	7	8
V	March 26	27	28	29	23	24	25
VI	April 16	17	11	12	13	14	15
VII	April 2	3	4	5	6	March 31	April 1
VIII	April 23	24	25	19	20	21	22
IX	April 9	10	11	12	13	14	8
X	April 2	3	March 28	29	30	31	April 1
XI	April 16	17	18	19	20	21	22
XII	April 9	10	11	5	6	7	8
XIII	March 26	27	28	29	30	31	25
XIV	April 16	17	18	19	13	14	15
XV	April 2	3	4	5	6	7	8
XVI	March 26	27	28	22	23	24	25
XVII	April 16	10	11	12	13	14	15
XVIII	April 2	3	4	5	March 30	31	April 1
XIX	April 23	24	18	19	20	21	22



*W*HEN ye have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what Day of the Month Easter falleth that Year. But note, that the name of the Month is set at the left hand, or else just with the Figure, and followeth not, as in other Tables, by descent, but collateral.

THE

THE ORDER FOR Morning and Evening PRAYER,

Daily to be Said and Used throughout the Year.



THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of ENGLAND, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.

Order for Morning Prayer,

Daily throughout the YE A R.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*



When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions; and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God be long mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24. Psal. 6. 1.*

Repent ye; for the kingdom of heaven is at hand. *S. Mat. 3. 2.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart,

A

to

Morning Prayer.

to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou

them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of all other Prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come.

Morning Prayer.

come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, the Power, and the Glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*
O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lords Name be praised.

¶ *Then shall be said or sung this Psalm following: Except on Easter-day, upon which another Anthem is appointed: and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino. Psalm 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swear in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Morning Prayer.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament, as is appointed in the Kalendar, (except there be proper Lessons assigned for that day :) He that readeth, so standing, and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung in English, the Hymn called Te Deum Laudamus, daily throughout the year.*

¶ *Note, that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book : And after every Lesson, Here endeth the First, or the Second Lesson.*

Te Deum Laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth.

Heaven and Earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou fittest at the right hand of God : in the Glory of the Father.

We believe, that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord,

Morning Prayer.

O Lord, in thee have I trusted: let me never be confounded.

¶ *Or this Canticle, Benedicite, omnia Opera Domini.*

O All ye Works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnifie him for ever.

O ye Waters that be above the firmament, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Sun and Moon, bless ye the Lord: praise him, and magnifie him for ever.

O ye Stars of Heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye Showers and Dew, bless ye the Lord: praise him, and magnifie him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnifie him for ever.

O ye Fire and Heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye Winter and Summer, bless ye the Lord: praise him, and magnifie him for ever.

O ye Dews and Frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye Frost and Cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye Ice and Snow, bless ye the Lord: praise him, and magnifie him for ever.

O ye Nights and Days, bless ye the Lord: praise him, and magnifie him for ever.

O ye Light and Darknes, bless ye the Lord: praise him, and magnifie him for ever.

O ye Lightnings and Clouds, bless ye the Lord: praise him, and magnifie him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye Mountains and Hills, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Green things upon the Earth, bless ye the Lord: praise him, and magnifie him for ever.

O ye Wells, bless ye the Lord: praise him, and magnifie him for ever.

O ye Seas and Floods, bless ye the Lord: praise him, and magnifie him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Fowls of the air, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Beasts and Cattle, bless ye the Lord: praise him, and magnifie him for ever.

O ye

Morning Prayer.

O ye Children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble Men of heart, bless ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the day, or for the Gospel on St. John Baptist's day.

Benedictus. S. Luke i. 68.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hands of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the Dayspring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or

Morning Prayer.

¶ Or this Psalm, Jubilate Deo.
Psalm 100.

O Be joyful in the Lord,
all ye lands: serve the
Lord with gladness, and come
before his presence with a
song.

Be ye sure that the Lord he
is God: it is he that hath
made us, and not we our selves,
we are his people, and the sheep
of his pasture.

O go your way into his gates
with thanksgiving, and into
his courts with praise: be
thankful unto him, and speak
good of his Name.

For the Lord is gracious,
his mercy is everlasting: and
his truth endureth from gene-
ration to generation.

Glory be to the Father, and
to the Son: and to the Holy
Ghost;

As it was in the beginning,
is now, and ever shall be:
world without end. Amen.

¶ Then shall be sung, or said the Apostles
Creed by the Minister and the People
standing. Except only such days as the
Creed of St. Athanasius is appointed to
be read.

I Believe in God the Father
Almighty, Maker of hea-
ven and earth:

And in Jesus Christ his on-
ly Son our Lord, Who was
conceived by the Holy Ghost,
Born of the Virgin Mary, Suf-
fered under Pontius Pilate,
Was crucified, dead and bu-
ried, He descended into hell;
The third day he rose again
from the dead, He ascended

into heaven, And sitteth on the
right hand of God the Father
Almighty; From thence he
shall come to judge the quick
and the dead.

I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The forgiveness of sins; The
resurrection of the body, And
the life everlasting. Amen.

¶ And after that, these Prayers follow-
ing, all devoutly kneeling, the Mini-
ster first pronouncing with a loud
voice,

The Lord be with you.

Answ. And with thy Spi-
rit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and People
shall say the Lords Prayer, with a loud
voice.

O Ur Father, which art in
Heaven; Hallowed be
thy Name. Thy Kingdom
come. Thy will be done in
Earth, As it is in Heaven.
Give us this day our daily
bread. And forgive us our
trespasses, As we forgive them
that trespass against us. And
lead us not into temptation;
But deliver us from evil. A-
men.

¶ Then the Priest standing up, shall
say,

O Lord, shew thy mercy
upon us.

Answer. And grant us thy
salvation.

Priest.

Morning Prayer.

Priest. O Lord, save the Queen.

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ Then shall follow three Collects; The first of the Day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

¶ The second Collect for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ The third Collect for Grace.

O Lord our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read as they are there placed.

¶ A Prayer for the Queens Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen ANNE, and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies; and finally after

Morning Prayer.

after this life, she may attain everlasting joy and felicity, through Jesus Christ our Lord.

Amen.

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless the Princess SOPHIA, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlasting God, who alone workst great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace;

and that they may truly please thee, pour upon them the continual dew of thy blessing.

Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer of St. Chrysostom.*

ALmighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

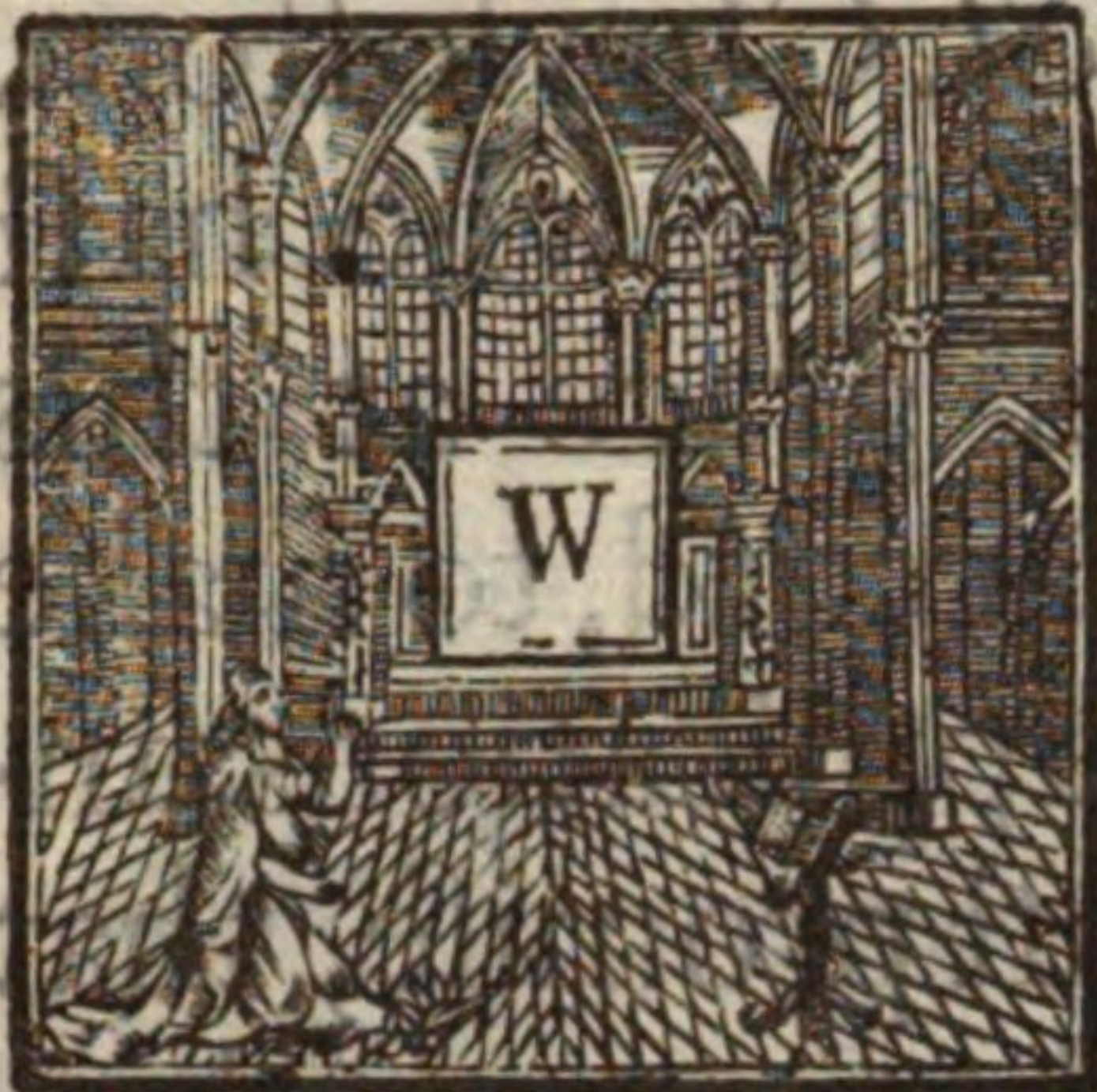
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THE Order for Evening Prayer,

Daily throughout the YEARE.

¶ At the beginning of Evening Prayer, the Minister shall read with a loud voice, some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.



When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God be long mercies, and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine

anger, lest thou bring me to nothing. *Jer. 10. 24. Psal. 6. 1.*

Repent ye; for the kingdom of heaven is at hand. *S. Mat. 3. 2.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our

Evening Prayer.

our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for

his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone standing; the People still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

¶ *Then the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.*

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver

Evening Prayer.

liver us from evil: For thine is the Kingdom, The Power and the Glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*
Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lords Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.*

Magnificat. S. Luke i. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength

with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the Nineteenth day of the Month, when it is read in the ordinary course of the Psalms.*

Cantate Domino. Psalm 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands; sing, rejoyce, and give thanks.

Praise the Lord upon the harp:

Evening Prayer.

harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed : And after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.*

Nunc dimittis. S. Luke 2. 29.

Lord, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm ; except it be on the twelfth day of the Month. Deus misereatur. Psalm 67.*

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be said or sung the Apostles Creed by the Minister and the People, standing.*

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate,

Evening Prayer.

late, Was crucified, dead, and buried, He descended into Hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answ. And with thy Spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks and People shall say the Lords Prayer with a loud voice.*

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*
O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; The first of the Day; The second for Peace; The third for Aid against all Perils, as hereafter followeth: Which two last Collects shall be daily said at Evening Prayer without alteration.*

¶ *The second Collect at Evening Prayer.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ *The third Collect for Aid against all Perils.*

Lighten our darkness, we beseech thee, O Lord, and

Evening Prayer.

and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *A Prayer for the Queens Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen *ANNE*, and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies; and finally after this life, she may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless the Princess *SOPHIA*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with

all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer of St. Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

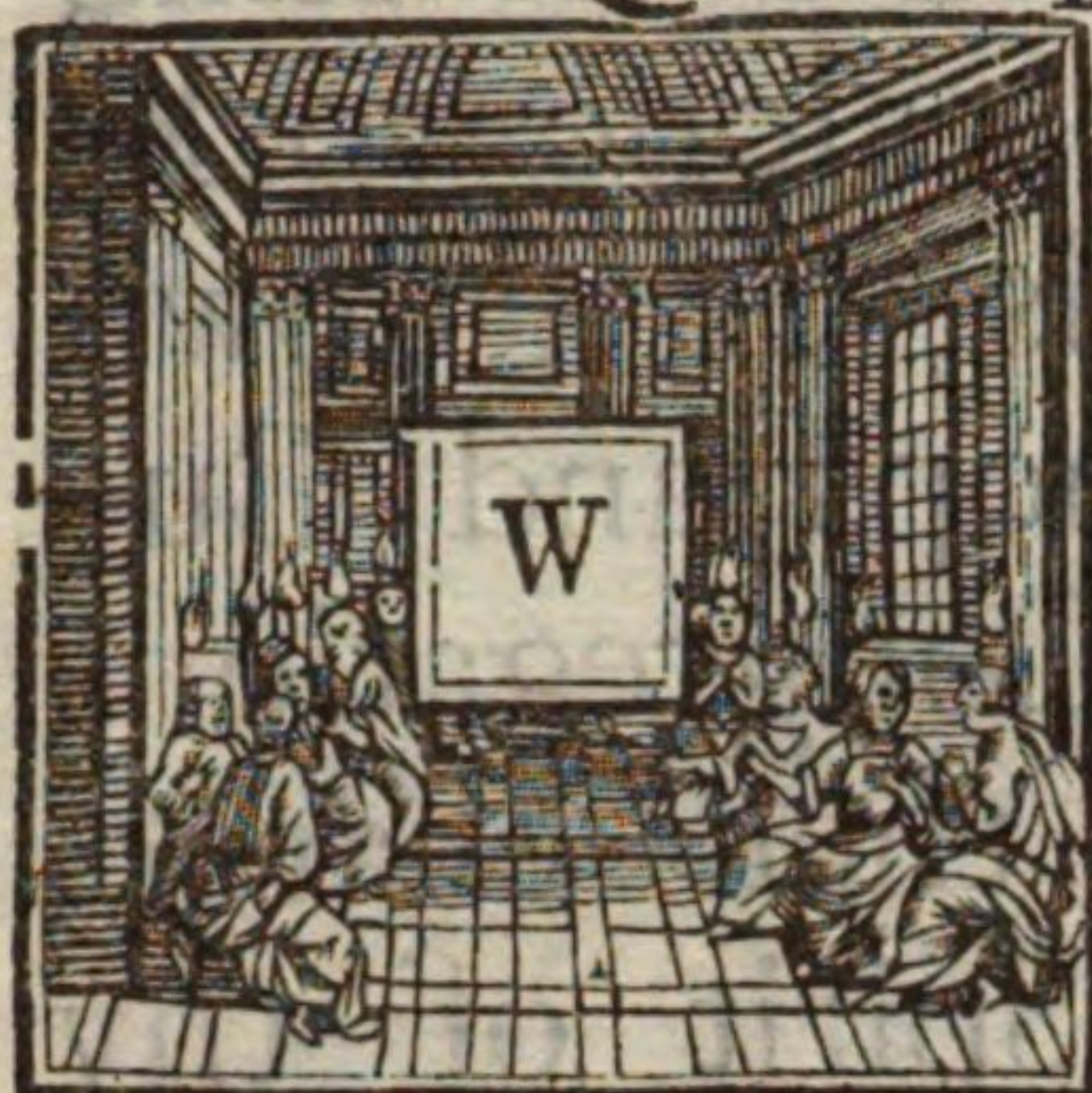
Here endeth the Order of Evening Prayer throughout the Year.

¶ *Upon*

At Morning Prayer.

¶ Upon these Feasts; Christmas-day, the Epiphany, S. Matthias, Easter-day, Ascension-day, Whitfun-day, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and S. Jude, S. Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, in stead of the Apostles Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and People standing.

Quicumque vult.



Whoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son

eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The

At Morning Prayer.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater or less than another;

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is afore said: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Here followeth the Litany, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays and Fridays, and at other times, when it shall be commanded by the Ordinary.



God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief,

from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisie; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension;

The Litany.

Ascension; and by the coming
of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation;
in all time of our wealth;
in the hour of death, and in
the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee
to hear us, O Lord God, and
that it may please thee to rule
and govern thy holy Church
universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to
keep and strengthen in the
true worshipping of thee, in
righteousness and holiness of
life, thy servant ANNE, our
most gracious Queen and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to
rule her heart in thy faith, fear
and love, and that she may
evermore have affiance in thee,
and ever seek thy honour and
glory;

We beseech thee to hear us, good Lord.

That it may please thee to
be her defender and keeper,
giving her the victory over all
her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to
bless and preserve the Princess
SOPHIA, and all the Royal
Family;

We beseech thee to hear us, good Lord.

That it may please thee to
illuminate all Bishops, Priests,
and Deacons, with true know-
ledge and understanding of

thy Word, and that both by
their preaching and living
they may set it forth, and shew
it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to
endue the Lords of the Coun-
cil, and all the Nobility, with
grace, wisdom and understand-
ing;

We beseech thee to hear us, good Lord.

That it may please thee to
bless and keep the Magi-
strates, giving them grace to
execute justice, and to main-
tain truth;

We beseech thee to hear us, good Lord.

That it may please thee to
bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to
give to all Nations unity, peace,
and concord;

We beseech thee to hear us, good Lord.

That it may please thee to
give us an heart to love and
dread thee, and diligently to
live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to
give to all thy people increase
of grace, to hear meekly thy
word, and to receive it with
pure affection, and to bring
forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to
bring into the way of truth all
such as have erred and are de-
ceived;

We beseech thee to hear us, good Lord.

That it may please thee to
strengthen such as do stand,
and to comfort, and help the

The Litany.

weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our

lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the People with him, say the Lords Prayer.

O Ur Father, which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our pray-

The Litany.

ers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Here endeth the Litany.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us,

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of St. Chrysostom.*

Almighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

PRAT-

PRAYERS and THANKSGIVINGS upon several Occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*



God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

○ Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

○ God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

○ God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In*

Prayers.

¶ *In time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sicknes.*

O Almighty God, who in thy wrath didst send a plague upon thine own People in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of King David didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into holy Orders.*

Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be Ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy Doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer*

Prayers.

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldst be pleased to direct and prosper all their Consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and her Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of Men, to be used at such times when the Litany is not appointed to be said.*

O God, the creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be

pleased to make thy ways known unto them; thy saving health unto all Nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate, [** especially those for whom our Prayers are desired*]

* This to be said when any desire the Prayers of the Congregation.

that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

THANKS-

THANKSGIVINGS.

¶ *A General Thanksgiving.*



** This to be said
when any that have
been prayed for,
desire to return
praise.*

Almighty God,
Father of all
mercies, we
thine unwor-
thy servants
do give thee
most humble

and hearty thanks for all thy
goodness and loving kindness
tous, and to all men,

[** particularly to
those who desire now
to offer up their prai-*

*ses and thanksgivings for thy late
mercies vouchsafed unto them.*]

We bless thee for our creation,
preservation, and all the bles-
sings of this life, but above all
for thine inestimable love in
the redemption of the world
by our Lord Jesus Christ; for
the means of grace, and for
the hope of glory. And we be-
seech thee give us that due
sense of all thy mercies, that
our hearts may be unfeignedly
thankful, and that we may shew
forth thy praise, not only with
our lips, but in our lives, by
giving up our selves to thy ser-
vice, and by walking before
thee in holiness and righteous-
ness all our days, through Jesus
Christ our Lord; to whom
with thee and the Holy Ghost
be all honour and glory, world
without end. *Amen.*

¶ *For Rain.*

O God our heavenly Fa-
ther, who by thy graci-
ous providence dost cause the

former and the latter rain to de-
scend upon the earth, that it
may bring forth fruit for the use
of man; We give thee hum-
ble thanks that it hath pleased
thee in our great necessity to
send us at the last a joyful rain
upon thine inheritance, and to
refresh it when it was dry, to
the great comfort of us thy
unworthy servants, and to
the glory of thy holy Name,
through thy mercies in Jesus
Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who hast just-
ly humbled us by thy
late plague of immoderate rain
and waters, and in thy mercy
hast relieved and comforted
our souls by this seasonable and
blessed change of weather; We
praise and glorifie thy holy
Name for this thy mercy, and
will always declare thy loving
kindness from generation
to generation, through Jesus
Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father,
who of thy gracious
goodness hast heard the de-
vout prayers of thy Church,
and turned our dearth and
scarcity into cheapness and
plenty; We give thee humble
thanks for this thy special
bounty, beseeching thee to
continue thy loving kindness
unto us, that our land may
yield us her fruits of increase,

D to

Thanksgivings.

to thy glory and our comfort,
through Jesus Christ our Lord.
Amen.

¶ *For Peace and Deliverance
from our Enemies.*

O Almighty God, who art
a strong tower of de-
fence unto thy servants against
the face of their enemies; We
yield thee praise and thanksgi-
ving for our deliverance from
those great and apparent dan-
gers wherewith we were com-
passed. We acknowledge it thy
goodness that we were not de-
livered over as a prey unto
them; beseeching thee still to
continue such thy mercies to-
wards us, that all the world may
know that thou art our Savi-
our and mighty deliverer, thro'
Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace
at home.*

O Eternal God our heaven-
ly Father, who alone ma-
kest men to be of one mind in a
house, and stillest the outrage
of a violent and unruly people;
We bless thy holy Name that
it hath pleased thee to appease
the seditious tumults which
have been lately raised up a-
mongst us; most humbly be-
seeching thee to grant to all of
us grace, that we may hence-
forth obediently walk in thy
holy commandments, and lead-
ing a quiet and peaceable life in
all godliness and honesty, may
continually offer unto thee our
sacrifice of praise and thanksgi-
ving for these thy mercies to-
wards us, through Jesus Christ
our Lord. *Amen.*

¶ *For Deliverance from the
Plague, or other common Sick-
ness.*

O Lord God, who hast
wounded us for our sins,
and consumed us for our trans-
gressions by thy late heavy and
dreadful Visitation, and now
in the midst of judgment re-
membering mercy, hast redeem-
ed our souls from the jaws of
death; We offer unto thy fa-
therly goodness our selves, our
souls and bodies, which thou
hast delivered, to be a living sa-
crifice unto thee, always prai-
sing and magnifying thy mer-
cies in the midst of thy Church,
through Jesus Christ our Lord.
Amen.

¶ *Or this.*

WE humbly acknow-
ledge before thee, O
most merciful Father, that all
the punishments which are
threatned in thy law, might
justly have fallen upon us by
reason of our manifold trans-
gressions and hardness of heart.
Yet seeing it hath pleased thee
of thy tender mercy, upon our
weak and unworthy humiliati-
on, to assuage the contagious
sickness, wherewith we lately
have been sore afflicted and to
restore the voice of joy and
health into our dwellings; we
offer unto thy divine Majesty
the sacrifice of praise and thank-
giving, lauding and magnify-
ing thy glorious Name for such
thy preservation and provi-
dence over us, through Jesus
Christ our Lord. *Amen.*

THE

THE Collects, Epistles, and Gospels

To be used throughout the Year.

¶ Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.



Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is

briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you,

The second Sunday in Advent.

you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foale of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God; and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. 15. 4.

WHatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: That ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce, ye Gentiles, with his people.

The third Sunday in Advent.

people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold, the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall

pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and Stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. I Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The

The fourth Sunday in Advent.

The Gospel. S. Matth. 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and

wickedness, we are fore let and hindred in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

REJOYCE in the Lord alway, and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayst thou of thy self? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as

Christmas-day.

as said the prophet Esaias: And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

¶ *The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.*
The Collect.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. i.

God who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things,

by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall

S. Stephen's day.

shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

S. Stephen's day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecuters, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.*

For the Epistle. Acts. 7. 55.

STEPHEN being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young mans feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he

S. John the Evangelist's day.

kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucifie; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy

blest Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length, attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to for-

E

give

The Innocents day.

give us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The Gospel. S. John 21. 19.

JESUS said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world it self could not contain the books that should be written.

The Innocents day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their

deaths; Mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 14. 1.

I Looked, and lo a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. S. Matth. 2. 13.

THe angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother,

The Sunday after Christmas.

ther, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy

Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. S. Matth. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him

The Circumcision of Christ.

him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born Son; and he called his name Jesus.

The Circumcision of Christ.

The Collect.

A Almighty God, who made thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness

then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, thro' the law, but thro' the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto

The Epiphany.

unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondred at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel, before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have

heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The

The first Sunday after

The E P I P H A N Y.

The Gospel. S. Matth. 2. 1.

When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they

saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is

The second Sunday after

The E P I P H A N Y.

is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold,

thy father and I have sought thee sorrowing. And he said unto them, How is it, that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which

The third Sunday after

The E P I P H A N Y.

which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the go-

vernor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him

The fourth Sunday after

The E P I P H A N Y.

him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; But speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. When Jesus heard it, he marvelled, and said to

them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are

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not

The fifth Sunday after

The E P I P H A N Y.

not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

ANd when he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, in so much that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea

obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who

The fixth Sunday after

The E P I P H A N Y.

who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

The Gospel. S. Matth. 13. 24.

THe kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the

tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should

Septuagesima Sunday.

be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law : for sin is the transgression of the law. And ye know that he was manifested to take away our sins ; and in him is no sin. Whosoever abideth in him, sinneth not : whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you : he that doth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil : for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

Then if any man shall say unto you, Lo here is Christ, or there : believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders ; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say

unto you, Behold, he is in the desert, go not forth : behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west : so shall also the coming of the Son of man be. For whosoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reign-

Septuagesima Sunday.

reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

Now ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matth. 20. 1.

THe kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found

others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Sexagesima Sunday.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seeest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold (I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in

perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable, A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear let him hear. And his disciples asked him, saying, What might this parable be? and he said, Unto

Quinquagesima Sunday.

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before

thee. Grant this for thine only Son Jesus Christs sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought

as

The first day of Lent.

as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood

and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The first day of Lent, commonly called Ashwednesday.

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the Day.*

For the Epistle. Joel 2. 12.

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful,

The first Sunday in Lent.

ful, flow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and

where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fast-

ings;

The second Sunday in Lent.

ings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any

time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold angels came and ministered unto him.

The second Sunday in Lent.

The Collect.

Almighty God, who seekest that we have no power of our selves to help our selves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.

The Epistle. 1 Thes. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. For ye know

The third Sunday in Lent.

know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. S. Matth. 15. 21.

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to

take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and

The third Sunday in Lent.

of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

Jesus was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided a-

gainst a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he

The fourth Sunday in Lent.

he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we,

brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among

The fifth Sunday in Lent.

mong so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 9. 11.

Christ being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not

of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying,

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saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayst, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

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The Collect.*

Allmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind

should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that

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that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? and Jesus said unto him, Thou sayst. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us,

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us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him

there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then there were two thieves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether

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ther Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of faints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the Centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

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For the Epistle. Isai. 63. 1.

WHo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of ven-

geance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindneses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindneses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his Holy Spirit with-

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within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest ruler over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

After two days was the feast of the passover, and of unleavened bread: and

the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabastrer-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whenever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money.

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ney. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and

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and began to be fore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief Priests, and the Scribes, and the Elders.

And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes; and Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire. And the chief Priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him,

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him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus

of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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For the Epistle. Isai. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him

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him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

ANd straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayst it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one

named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that the chief priests had delivered him for envy) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mock-

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mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink, wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEWS.** And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and

believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the Centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

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The Epistle. Heb. 9. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses

had

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had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men onceto die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he ap-

pear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and Scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper-room furnished; there make ready. And they went and
I found

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found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new Testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but woe unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authori-

ty upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

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one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man,

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I know not what thou sayst. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus, mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

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The Epistle. 1 Cor. II. 17.

IN this that I declare unto you, I praise you not; that you come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords supper: For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall

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shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke 23. 1.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayst it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry,

beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise

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chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas : (Who for a certain sedition made in the city, and for murder, was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified : and the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenean, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for

your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry ? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him ; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding ; and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactors, which were hanged, railled on him, saying, If thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Dost not

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not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. And it was about the sixth hour. And there was a darkness over all the earth, until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands

of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

OMerciful God, who hast made all men, and hastest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebr. 10. 1.

The law having a shadow of good things to come, and not the very image of the things,

Good Friday.

things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings, and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the

right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: And having an high Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Good Friday.

The Gospel. S. John 19. 1.

Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath

the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cefarsfriend: Whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew,

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brew, and Greek, and Latin. Then said the chief priest of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him, whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death,

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death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. S. Matth. 27. 57.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the

body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

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¶ *At Morning Prayer, in stead of the Psalm, [O come let us, &c.] these Anthems shall be sung or said.*

Christ our passover is sacrificed for us: therefore let us keep the feast. Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. 5. 7.

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CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom. 6. 9.*

CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. *1 Cor. 15. 20.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.
Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

The Gospel. S. John 20. 1.

THe first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and look-

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looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

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The Collect.

Almighty God, who thro' thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

Amen.

For the Epistle. Acts 10. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteous-

ness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God, to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these

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these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even

so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday

Tuesday in Easter Week.

Tuesday in Easter Week.

The Collect.

Almighty God, who thro' thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem,

who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The

The first Sunday after Easter.

The Gospel. S. Luke 24. 36.

Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all Nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar,

The Second Sunday after

E A S T E R.

liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the

blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth

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The third Sunday after Easter.

the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: And I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance

of man for the Lords sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. John 16. 16.

Jesus said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned

The fourth Sunday after

E A S T E R.

turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the

righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: there-

The fifth Sunday after Easter.

therefore said I, that he shall take of mine, and shall shew it unto you.

*The fifth Sunday after Easter.
The Collect.*

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The

The Ascension day.

The Ascension day.

The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. i.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to

Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils, they shall speak with new tongues, they shall

Whitsunday.

shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The Collect.

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 S. Pet. 4. 7.

THe end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. S. John 15. 26. and part of the 16. Chapter.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the Father, nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and ever-

Whitfunday.

evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 1.

WHen the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Li-

bya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God.

The Gospel. S. John 14. 15.

Jesus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keep-

Munday in Whitsun Week.

keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: For my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Munday in Whitsun Week.

The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and

evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THen Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and

Tuesday in Whitsun Week.

and to testifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnati-

on, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun Week.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

When the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus) Then laid they their hands on them, and they received the Holy Ghost.

Trinity Sunday.

The Gospel. S. John 10. 1.

Verily verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given un-

to us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. *Amen.*

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne, proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto

to

Trinity Sunday.

to crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou dost, except God be with him. Jesus answered and said unto him, Verily ve-

rily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily verily I say unto thee, We speak that we do know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that

The first Sunday after

T R I N I T Y.

that, whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 4. 7.

Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because

he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him; because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his sores. And it came to pass that

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the beggar died, and was carried by the angels into Abrahams bosom : the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my fathers house : For I have five brethren, that he may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren : He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer ; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But who so hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him ; how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved,
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if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the

maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that

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that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15. 1.

Then drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying,

Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The Fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our selves also, which

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which have the first-fruits of the Spirit, even we our selves grone within our selves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The Fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood

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stood by the lake of Gennesareth; and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

K Now ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

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The Gospel. S. Matth. 5. 20.

Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things;

Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men

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men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The Eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

Brethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have re-

ceived the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

The Ninth Sunday after Trinity.

The Collect.

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be

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enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10. 1.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the

ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

Jesus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayst be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred

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hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

*The Tenth Sunday after Trinity.
The Collect.*

L Et thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. I Cor. 12. 1.
C Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of opera-

tions, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

A Nd when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold

The Eleventh Sunday after

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fold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

Brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part re-

main unto this present; but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

Jesus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified

The Twelfth Sunday after

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fied rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

*The Twelfth Sunday after Trinity.
The Collect.*

A Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

Such trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; How shall not the ministration of the Spirit be ra-

ther glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

*The Thirteenth Sunday after Trinity.
The Collect.*

A Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech

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befeech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; And it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

BLessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where

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where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

ISay then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the

law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan.

The Fifteenth Sunday after

TRINITY.

ritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as

walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven;

The Sixteenth Sunday after

T R I N I T Y.

ven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That Christ may

dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

The Gospel. S. Luke 7. 11.

ANd it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us,

The Seventeenth Sunday after

TRINITY.

us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their

peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.* *The*

The Nineteenth Sunday after

TRINITY.

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then

doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The Nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according

The Twentieth Sunday after

TRINITY.

according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

Jesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the

palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The Twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein

The One and twentieth

SUNDAY after TRINITY.

in is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went

out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The One and twentieth Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this

The Two and twentieth

SUNDAY after TRINITY.

this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THere was a certain noble man whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and

wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The Two and twentieth Sunday after Trinity.

The Collect.

Lord, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making request

The Two and twentieth

SUNDAY after TRINITY.

quest with joy) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But

forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from
P your

The Three and twentieth

SUNDAY after TRINITY.

your hearts forgive not every one his brother their trespasses.

The Three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

Then went the Pharisees and took counsel how they might intangle him in his talk. And they sent out un-

to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cessars. Then saith he unto them, Render therefore unto Cesar, the things which are Cessars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The Four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Colos. 1. 3.

WE give thanks to God, and the Father of our Lord

The Twenty fifth Sunday

After T R I N I T Y.

Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHile Jesus spake these things unto Johns disciples, behold, there came a

certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

Saint Andrew's Day.

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt; But, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus

said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken into supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided, that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy

Saint Thomas the Apostle.

holy word, may forthwith give up our selves obediently to fulfil thy holy Commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him, shall not be ashamed. For there is no difference between the Jew and the Greek: For the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into

all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. S. Matth. 4. 18.

Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us
so

The Conversion of Saint Paul.

so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John. 20. 24.

Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being

shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1.

And Saul yet breathing out threatnings, and slaughter against the disciples of

The Conversion of Saint Paul.

of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightst receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were

The Purification of Saint

M A R Y.

were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

Peter answered and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day pre-

sented in the Temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The

Saint Matthias Day.

The Gospel. S. Luke 2. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Sime-

on blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias Day.

The Collect.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the
Q twelve

Saint Matthias Day.

twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. Amen.

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbred with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, inso-much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from

us, must one be ordained to be a witness with us of his Resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel. S. Matth. ii. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

The

The Annunciation of the

Blessed Virgin M A R Y.

The Annunciation of the Blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. 7. 10.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and hony shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke 1. 26.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and

said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

Saint Mark's Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men,

and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so

Saint Philip and Saint James

D A Y.

so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. i.

James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him

ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. i.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith

Saint Barnabas the Apostle.

faith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; And from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayst thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with

singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 22.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to

Saint John Baptist's Day.

to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching of repentance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the

truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 40. 1.

Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid:

Saint John Baptist's Day.

fraid: say unto the cities of Judah, Behold, your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke i. 57.

ELizabeths full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-

country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou Child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow

Saint Peter's Day.

dow of death, to guide our feet into the way of peace. And the Child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors, diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod

would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

WHen Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man, am?

R

And

Saint James the Apostle.

And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

*Saint James the Apostle.
The Collect.*

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord.
Amen.

For the Epistle. Acts 11. 27, and part of Chap. 12.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 20.

THen came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say un-
to

St. Bartholomew the Apostle.

to him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

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For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Inso-much that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

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veth.

Saint Matthew the Apostle.

veth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who

is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and

Saint Michael and all Angels.

and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. 12. 7.

THere was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise

Saint Luke the Evangelist.

despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus un-

to Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

The Lord appointed other seventy also, and sent them two by two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint

Saint Simon and Saint Jude

A P O S T L E S.

*Saint Simon and Saint Jude Apostles.
The Collect.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude 1.

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed

not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also.

All Saints Day.

also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled, that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither

the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne,

The Communion.

throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

Jesus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be com-

forted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The ORDER for the Administration of the LORDS SUPPER, or HOLY COMMUNION.

¶ **S**o many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate at least some time the day before.

¶ And if any of those be an open and notorious evil-liver, or have done any wrong to his Neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same Order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the Parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent Person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

The Communion.

¶ *The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lords Prayer, with the Collect following, the People kneeling.*



OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For
in

The Communion.

in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

A Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant ANNE, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory; and that we and all her Subjects (duly considering whose Authority she hath) may faithfully serve, honour and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or.*

A Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of ANNE thy servant, our Queen and Governor, that in all her thoughts, words and works,

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the may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the----Chapter of----beginning at the---Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the People all standing up) saying, The holy Gospel is written in the---Chapter of---beginning at the---Verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing, as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again

according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

¶ *Then the Curate shall declare unto the People what Holy-days, or Fasting-days are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the Place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.*

¶ *Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

L Et your light so shine before men, that they may see your good works, and glorifie

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rise your Father which is in heaven. *S. Matth. 5. 16.*

Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matth. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *S. Matth. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. *S. Luke 19. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know that they who minister about holy things, live of the sacrifice?

and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed

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shewed for his names sake,
who have ministred unto the
faints, and yet do minister.
Heb. 6. 10.

To do good, and to distri-
bute, forget not; for with
such sacrifices God is pleased.
Heb. 13. 16.

Whoso hath this worlds
good, and seeth his brother
have need, and shutteth up
his compassion from him, how
dwelleth the love of God in
him? 1 *S. John 3. 17.*

Give alms of thy goods,
and never turn thy face from
any poor man, and then the
face of the Lord shall not be
turned away from thee. *Tob. 4. 7.*

Be merciful after thy power.
If thou hast much, give plen-
teously. If thou hast little,
do thy diligence gladly to give
of that little: for so gatherest
thou thy self a good reward in
the day of necessity. *Tob. 4. 8, 9.*

He that hath pity upon the
poor, lendeth unto the Lord:
and look what he layeth out,
it shall be paid him again.
Prov. 19. 17.

Blessed be the man that pro-
videth for the sick and needy:
the Lord shall deliver him in
the time of trouble. *Psal. 41. 1.*

¶ Whilst these Sentences are in read-
ing, the Deacons, Churchwardens,
or other fit Person appointed for that
purpose, shall receive the Alms for the
Poor, and other Devotions of the
People, in a decent Bason, to be
provided by the Parish for that pur-
pose; and reverently bring it to
the Priest, who shall humbly present
and place it upon the holy Table.

¶ And when there is a Communion,
the Priest shall then place upon the
Table so much Bread and Wine as
he shall think sufficient. After
which done the Priest shall say,

Let us pray for the whole
state of Christs Church mili-
tant here in earth.

A Almighty and everliving
God, who by thy holy
Apostle hast taught us to
make prayers and supplica-
tions, and to give thanks for
all men; We humbly beseech
thee most merci-

fully [*to accept our*
alms and oblations,
and] to receive

If there be no alms,
or oblations, then shall
the words [of accept-
ing our alms and ob-
lations] be left out un-
said.

these our prayers, which we of-
fer unto thy divine Majesty, be-
seeching thee to inspire conti-
nually the universal Church
with the spirit of truth, uni-
ty, and concord: and grant
that all they that do con-
fess thy holy Name, may
agree in the truth of thy ho-
ly Word, and live in unity
and godly love. We beseech
thee also to save and defend
all Christian Kings, Princes
and Governors; and especi-
ally thy servant ANNE our
Queen, that under her we
may be godly and quietly
governed: and grant unto
her whole Council, and to
all that are put in Authority
under her, that they may
truly and indifferently mini-
ster justice, to the punish-
ment of wickedness and vice,
and to the maintenance of
thy true religion and virtue.
Give grace, O heavenly Fa-
ther,

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ther, to all Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following,*

Dearly beloved, on---day next, I purpose, through Gods assistance, to administer to all such as shall be religi-

ously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and

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and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mer-

cy, and with a quiet conscience; Therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the People negligent to come to the holy Communion, in stead of the former, he shall use this Exhortation.

DEarly beloved brethren, on---I intend by Gods grace to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury

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jury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine Office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so

it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in

T Christ,

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Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits

which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold
sins

The Communion.

finns and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.*

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travel and are heavy laden, and I will refresh you. *S. Matth. 11. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. *S. John 3. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. 1. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 S. John 2. 1.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lords Table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord,

* Holy Father, Almighty, everlasting God.

* These words [Holy Father] must be omitted on Trinity Sunday.

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¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. *Amen.*

¶ PROPER PREFACES.

¶ Upon Christmas-day, and seven days after.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter-day, and seven days after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection mani-

festly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whit Sunday, and six days after.

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gifts of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven,

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ven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full,

perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed (a) took

bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after Supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this

(e) is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) *Here the Priest is to take the paten into his hands:*

(b) *And here to break the bread:*

(c) *And here to lay his hand upon all the bread.*

(d) *Here he is to take the cup into his hand:*

(e) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

(f) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

(g) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

(h) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

(i) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

¶ *Then*

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¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons in like manner (if any be present) and after that to the People also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THe Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one, shall say,*

THe Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.*

¶ *Then shall the Priest say the Lords Prayer, the People repeating after him every petition.*

Our Father, which art in heaven; Hallowed be thy Name. Thy Kingdom

come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, The Power and the Glory, For ever and ever. Amen.

¶ *After shall be said, as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our

The Communion.

our merits; but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all honour and glory world without end. *Amen.*

¶ *Then shall be said or sung,*

GLory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects*

The Communion.

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litaney, by the discretion of the Minister.*

A Ssist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

G Rant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name,

through Jesus Christ our Lord. *Amen.*

P REvent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

A Lmighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Upon*

The Communion.

- ¶ **U**pon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christs Church militant in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.
- ¶ And there shall be no Celebration of the Lords Supper, except there be a convenient number to Communicate with the Priest, according to his discretion.
- ¶ And if there be not above Twenty Persons in the Parish, of discretion to Receive the Communion; yet there shall be no Communion, except four (or three at the least) Communicate with the Priest.
- ¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all Receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.
- ¶ And to take away all occasion of dissension and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.
- ¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.
- ¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the Charges of the Parish.
- ¶ And note, That every Parishioner shall Communicate at the least three times in the Year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.
- ¶ After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.



Whereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should Receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christs Natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very Natural Substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians) And the Natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christs Natural Body, to be at one time in more places than one.

The MINISTRATION of PUBLICK BAPTISM of INFANTS, to be used in the CHURCH.

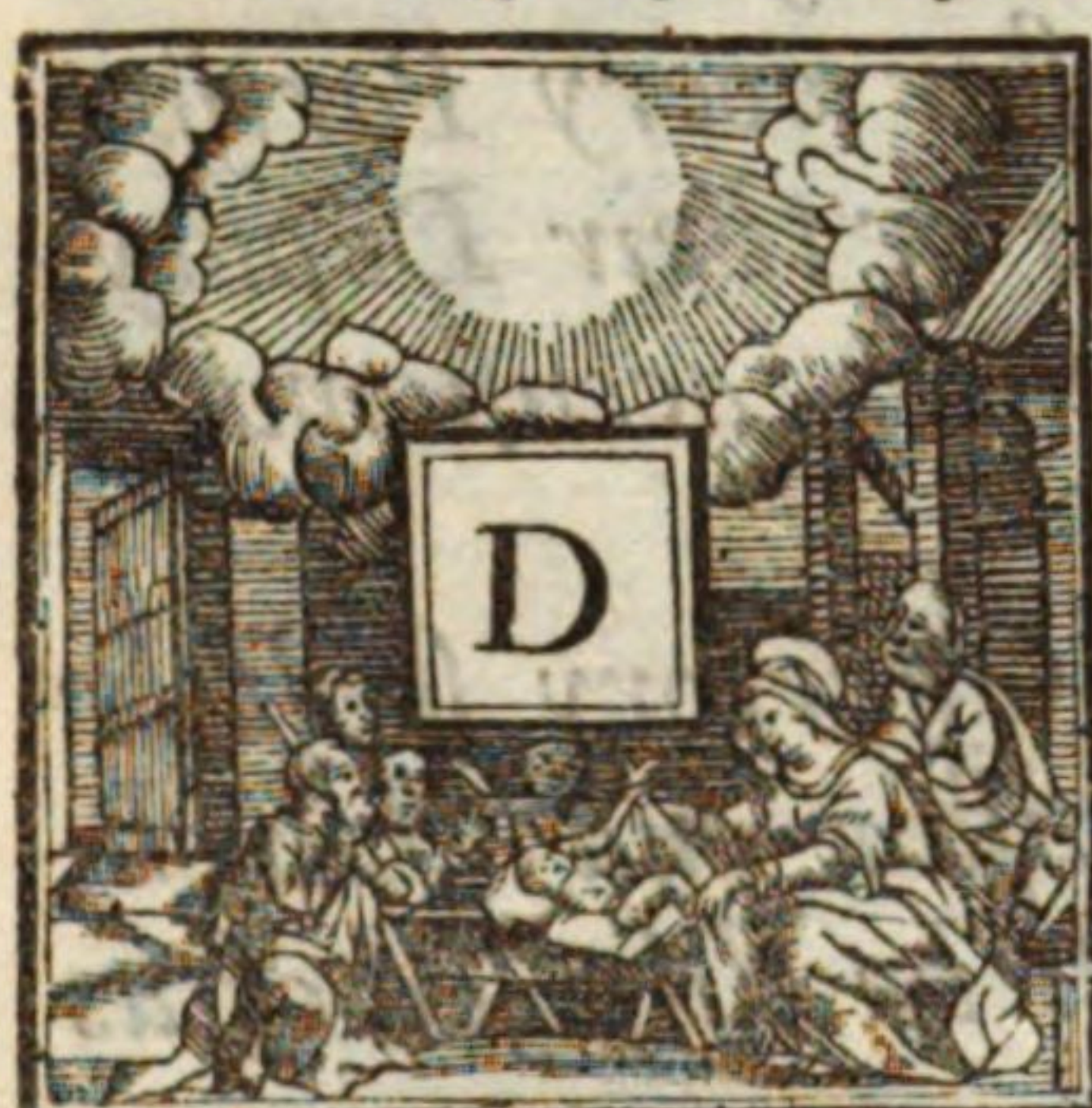
THE People are to be admonished, that it is most convenient that Baptism should not be administred but upon Sundays and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testifie the receiving of them that be newly Baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the vulgar tongue. Nevertheless (if necessity so require) Children may be Baptized upon any other day.

¶ And Note, That there shall be for every Male-child to be Baptized, two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.

¶ When there are Children to be Baptized, the Parents shall give knowledgethereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there, shall say,

Hath this Child been already Baptized, or no?

¶ If they answer, No: then shall the Priest proceed as followeth.



Early beloved,
forasmuch as
all men are
conceived and
born in sin, and
that our Sa-
viour Christ

saith, None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have, that *he* may be Baptized with water and the Holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctifie *him* with the Holy Ghost, that *he* being delivered from thy wrath, may be received into the Ark of Christs Church; and being

Publick Baptism of Infants.

stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

A Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal Kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint Mark, in the Tenth Chapter, at the Thirteenth Verse.

They brought young children to Christ, that he should touch them; and his

disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting Kingdom. Wherefore we being thus perswaded of the good will of our heaven-

Publick Baptism

ly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

D Early beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* Sureties, (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

D Oost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answ. I renounce them all.

Minister.

D Oost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholic

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tholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answ. All this I stedfastly believe.

Minister.

Wilt thou be baptized in this Faith?

Answ. That is my desire.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

¶ *Then shall the Priest say,*
O Merciful God, grant that the old Adam in *this child* maybe so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all Nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctifie this Water to the mystical washing away of sin: and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

And then Naming it after them (if they shall certifie him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

N. I Baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *But if they certifie that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,*

N. I Baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then*

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¶ Then the Priest shall say,

WE receive this Child into the Congregation of Christs flock,

* Here the Priest shall make a Cross upon the Childs forehead.

* and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful soldier and servant unto *his* lifes end. Amen.

¶ Then shall the Priest say,

SEeing now, dearly beloved brethren, that *this Child* is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ Then shall be said, all kneeling,

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased

thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting Kingdom, through Christ our Lord. Amen.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

FOrasmuch as *this Child* hath promised by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a
Chri-

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Christian ought to know and believe to his souls health; and that *this Child* may be virtuously brought up to lead a Godly and a Christian life; remembring always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are Baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*
YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

It is certain by Gods Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

Take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it, may be seen in the thirtieth Canon first published in the year, MDCIV.

The MINISTRATION of Private BAPTISM of CHILDREN in HOUSES.

¶ **T**HE Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their Children to be Baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administred on this fashion.

¶ First, let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;

NI Baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant

with thy Holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the Death of thy Son, so *he* may be also of his Resurrection: And that finally with the residue of thy Saints

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Saints *he* may inherit thine everlasting Kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so Baptized, is lawfully and sufficiently Baptized, and ought not to be Baptized again. Yet nevertheless, if the Child which is after this sort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish, did himself Baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

I Certifie you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

¶ *But if the Child were Baptized by any other lawful Minister; then the Minister of the Parish where the Child was born or Christned, shall examine and try whether the Child be lawfully Baptized, or no. In which case, if those that bring any Child to the Church, do answer that the same Child is already Baptized, then shall the Minister examine them further, saying,*

BY whom was this child Baptized?

Who was present when this child was Baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child Baptized?

With what words was this child Baptized?

¶ *And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not be Christened the Child again, but shall receive him as one of the flock of true Christian People, saying thus,*

I Certifie you, that in this case all is well done, and according unto due order, concerning the Baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

S. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

Beloved,

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Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting Kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us

not into temptation; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that *he* being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest demand the Name of the Child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

Dost thou in the Name of this Child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.
Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the

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Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell; and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Ans. All this I stedfastly believe.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

¶ *Then the Priest shall say,*

WE receive this Child into the Congregation of Christs flock, and do * sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lifes end. Amen.

* The Priest shall make a Cross up-
on the Childs fore-
head.

¶ *Then shall the Priest say,*

Seeing now, dearly beloved brethren, that *this Child* is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

Forasmuch as this Child hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must

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must remember that it is your parts and duties to see that this Infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this Child may be virtuously brought up to lead a Godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be

made like unto him; that as he died and rose again for us, so should we who are Baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ But if they which bring the Infant to the Church do make such uncertain Answers to the Priests Questions, as that it cannot appear that the Child was Baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism) then let the Priest Baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the Dipping of the Child in the Font, he shall use this Form of words.

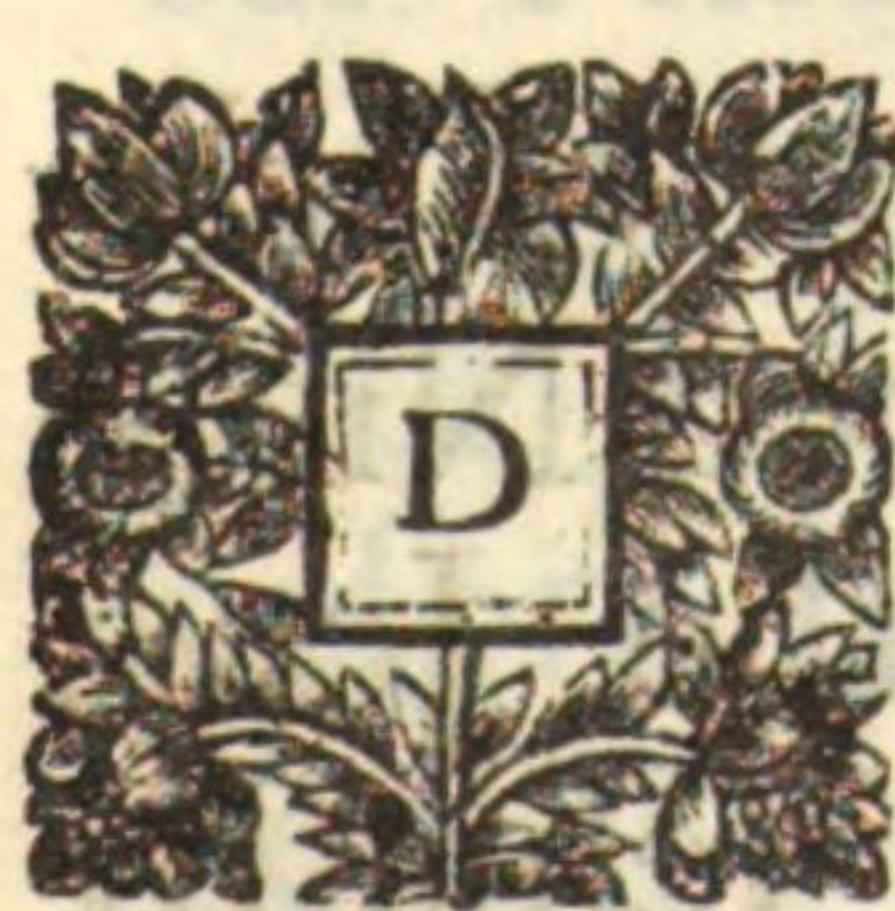
IF thou art not already Baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The MINISTRATION of BAPTISM to such as are of riper years, and able to answer for themselves.

¶ **W**hen any such Persons as are of riper years are to be Baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the Persons here presented be Baptized, or no: If they shall answer, No: then shall the Priest say thus,



Early beloved; forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is

flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None

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can enter into the Kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have, that *they* may be baptized with water and the Holy Ghost, and received into Christs holy Church, and be made lively *members* of the same.

¶ Then shall the Priest say,
Let us pray.

(¶ And here all the Congregation shall kneel.)

A Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them*, and sanctifie *them* with the Holy Ghost, that *they* being delivered from thy wrath, may be received into the Ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this trou-

blesom world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

A Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal Kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse.

T Here was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teach-

of riper years.

a teacher come from God; for no man can do these miracles that thou dost, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into Heaven (as we read in the last Chapter of Saint Marks Go-

spel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive *these* present persons, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them*

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them the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* *partakers* of his everlasting Kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ Then the Priest shall speak to the Persons to be Baptized on this wise.

Well-beloved, who are come hither desiring to receive holy Baptism, *ye* have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the Kingdom of heaven, and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy

Word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully for your part promise in the presence of these your Witnesses, and this whole Congregation, that *ye* will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

¶ Then shall the Priest demand of each of the Persons to be Baptized, severally, these Questions following.

Question.

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answ. I renounce them all.

Question.

Dost thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into Heaven, and sitteth at the

of riper years.

the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answ. All this I stedfastly believe.

Question.

Wilt thou be baptized in this Faith?

Answ. That is my desire.

Question.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answ. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these persons*, may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our of-

fice and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all Nations, and baptize them, In the Name of the Father, the Son, and the Holy Ghost; Regarding, we beseech thee, the supplications of this Congregation; sanctifie this Water to the mystical washing away of sin: and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each Person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N I Baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Priest say,*

WE receive this person into the Congregation of Christs flock, and
* do

Baptism of such as are of

R I P E R Y E A R S.

** Here the Priest shall make a cross upon the Childs forehead.*

** do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lifes end. Amen.*

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that *these persons* are regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ Then shall be said the Lords Prayer, all kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spi-

rit to *these persons*, that being now born again, and made *heirs* of everlasting salvation through our Lord Jesus Christ, *they* may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlastingly. *Amen.*

¶ Then all standing up the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

Forasmuch as *these persons* have promised in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they* have now made before this Congregation, and especially before you *their* chosen Witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ And then speaking to the new Baptized Persons, he shall proceed and say,)

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the Children of God, and of the light by faith in Jesus Christ, to

A Catechism.

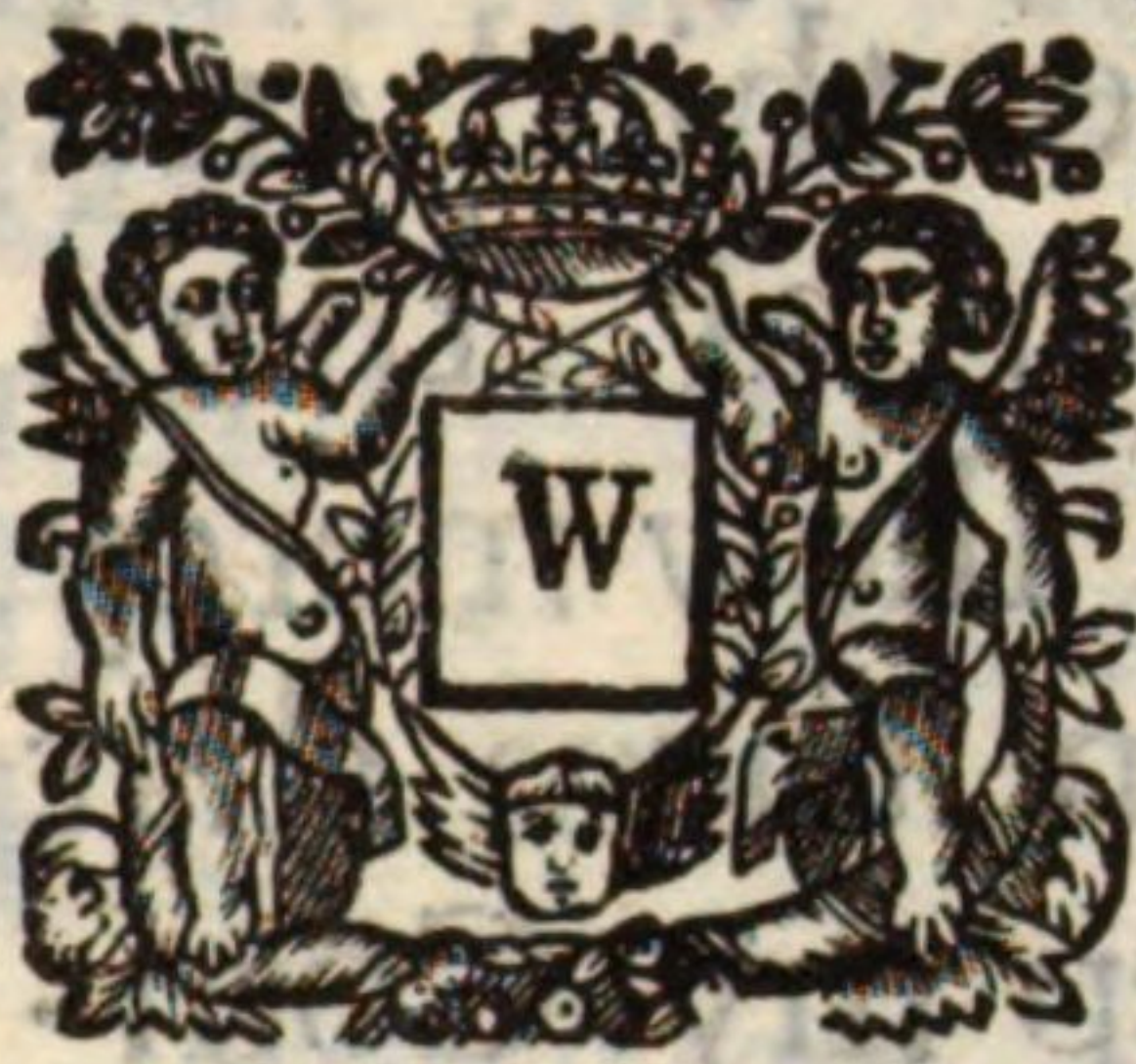
to walk answerably to your Christian calling, and as becometh the children of light : remembring always that Baptism representeth unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that as he died, and rose again for us ; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person thus Baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be ; that so he may be admitted to the holy Communion.*

¶ *If any Persons not Baptized in their infancy, shall be brought to be Baptized before they come to years of discretion to answer for themselves ; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.*

A CATECHISM, that is to say, An INSTRUCTION to be learned of every Person, before he be brought to be Confirmed by the Bishop.

Question.



Hat is your name?

Answ. N. or M.

Quest. Who gave you this name?

Answ. My God-

fathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that

I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answ. Yes verily ; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I Believe in God the Father Almighty, Maker of Heaven and Earth :

Y

And

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And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in

A Catechism.

six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word;

and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Ans. My duty towards my Neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the Queen, and all that are put in authority under her. To submit my self to all my governors, teachers, spiritual pastors and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear

A Catechism.

therefore if thou canst say the Lords Prayer?

Answer.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign, of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answer. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Answer. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer.

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Answer. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lords Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part or thing signified?

Answer. The body and blood of Christ, which are verily and

indeed taken and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lords Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say in their Mother Tongue the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed. And, if the Bishop approve of them, he shall Confirm them in manner following.*

The ORDER of CONFIRMATION, or Laying on of Hands upon those that are Baptized and come to Years of Discretion.

¶ Upon the day appointed, all that are to be then Confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.



O the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other Questions as in the short Catechism are contained: which Order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the Bishop say,

DO ye herein the presence of God and of this Congregation, renew the solemn promise and vow that was

made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ And everyone shall audibly answer, I do.

The Bishop.

Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord.

Answer. Henceforth world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

Bishop.

Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and

Confirmation.

and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his Hand upon the Head of every one severally, saying,*

DEfend, O Lord, this thy child [*or this thy servant*] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting Kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you.

Answ. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *And this Collect.*

ALmighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplicati-

ons unto thee for these thy servants upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THe blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

The

The Form of Solemnization of MATRIMONY.

First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-Days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

I Publish the Banns of Marriage between M. of----and N. of----If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first [*second, or third*] time of asking.

And if the Persons that are to be Married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not Solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the Persons to be Married shall come into the body of the Church with their Friends and Neighbours: And there standing together, the Man on the Right Hand, and the Woman on the Left, the Priest shall say,



Early beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this Man and this Woman in holy Matrimony, which is an honourable Estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy Estate Christ ad-

orned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of Children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity: Into which holy Estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not law-

Of Matrimony.

lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons that shall be Married, he shall say,*

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than Gods word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient Sureties with him, to the Parties, or else put in a Caution (to the full value of such Charges as the Persons to be Married do thereby sustain) to prove his Allegation: Then the Solemnization must be deferred until such time as the truth be tried.*

¶ *If no Impediment be alledged, then shall the Curate say unto the Man,*

N. Wilt thou have this Woman to thy wedded Wife, to live together after Gods ordinance, in the holy Estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*
I will.

¶ *Then shall the Priest say unto the Woman,*

N. Wilt thou have this Man to thy wedded Husband, to live together after Gods ordinance, in the holy Estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*
I will.

¶ *Then shall the Minister say,*
Who giveth this Woman to be Married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the Woman at her Fathers or Friends Hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him, as followeth.*

I N. take thee N. to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister;*

I N. take thee N. to my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish,

Z

and

Of Matrimony.

and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed Duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth Finger of the Womans left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth Finger of the Womans left hand, they shall both kneel down, and the Minister shall say,*

Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these Persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest joyn their right hands together, and say,*

Those whom God hath joyned together, let no man put asunder.

¶ *Then shall the Minister speak unto the People.*

FOrasmuch as N. and N. have consented together in holy Wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of Hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOd the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ *Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.*

Beati omnes. Psalm 128.

Blessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy

Of Matrimony.

Thy wife shall be as the fruitful vine : upon the walls of thy house.

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

Yea, that thou shalt see thy childrens children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm.

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lords Table, the Priest standing at the Table, and turning his Face towards them, shall say,*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

OUr Father, which art in heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid ;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place.

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee. Z 2 Mi-

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Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the Woman is past Child-bearing.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of Children, and also live together so long in godly love and honesty, that they may see their Children Christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order)

didst appoint that out of Man (created after thine own image and similitude) Woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this Man may love his Wife according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this Woman may be loving and amiable, faithful and obedient to her Husband, and in all quietness, sobriety and peace, be a follower of holy and godly Matrons. O Lord, bless them both, and grant them to inherit thy everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

A Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in Marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.* ¶ *Af-*

Of Matrimony.

¶ After which, if there be no Sermon declaring the Duties of Man and Wife, the Minister shall read as followeth.

ALl ye that are married, or that intend to take the holy Estate of Matrimony upon you, hear what the holy Scripture doth say as touching the Duty of Husbands towards their Wives, and Wives towards their Husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married Men, Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife, even as himself. *Ephes. 5. 25.*

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col. 3. 19.*

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. *1 S. Pet. 3. 7.*

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes. 5. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, sub-

The Visitation

submit your selves unto your own husbands, as it is fit in the Lord. *Col. 3. 18.*

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man

of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. *1 S. Pet. 3. 1.*

¶ *It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The ORDER for the VISITATION of the SICK.

¶ *When any Person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick Persons House, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick mans presence, he shall say, kneeling down,*



Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord,

spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place,

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Mi-

of the Sick.

Minister. Be unto *him*, O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctifie, we beseech thee, this thy Fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory; or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

Dearly beloved, know this, that Almighty God is

the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

TAke therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he re-

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receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with

him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOst thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into Heaven, and sitteth at the right hand

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hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

¶ *The sick Person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal Estates whilst they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick Persons as are of ability, to be liberal to the Poor.*

¶ *Here shall the sick Person be moved to make a special confession of his sins, if he feel his Conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences:

And by his Authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm. In te, Domine, speravi. Psalm 71.*

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me

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me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with

shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Adding this.*

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THe Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey,

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obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayst receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*
UNto Gods gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*
O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this Child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where

the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick Person, when there appeareth small hope of Recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death,

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that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A Commendatory Prayer for a sick Person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in

the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in Mind or in Conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The

The COMMUNION of the SICK.

FOrasmuch as all mortal Men be subject to many sudden Perils, Diseases and Sickneses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence or other infectious Sicknesse) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly Administred in the Church; that so doing, they may in case of sudden Visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his House; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick Mans House, with all things necessary so prepared, that the Curate may reverently Minister, he shall there Celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The Collect.



Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot

presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chastneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to Communicate with the sick, and last of all to the sick Person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs Body and Blood, the Curate shall instruct him, That if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his Redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

When the sick Person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust] and go straight to the Communion.

In the time of the Plague, Sweat, or such other like contagious Times of Sicknesse or Diseases, when none of the Parish or Neighbours can be gotten to Communicate with the sick in their Houses, for fear of the Infection, upon special request of the Diseased, the Minister may only Communicate with him.

The

The ORDER for the BURIAL of the DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hand upon themselves.

¶ The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,



Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet

shall he live. And whosoever liveth and believeth in me, shall never die. *S. John* 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *2 Tim.* 6. 7. *Job* 1. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, Custodiam. Psalm 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but

it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider

At the Burial of the Dead.

my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psalm 90.

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayst, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then

At the Burial of the Dead.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of St. Paul to the Corinthians.

I Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing which

I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; It is sown in corruption; it is raised in incorruption: It is sown in dishonour;

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dishonour ; it is raised in glory : It is sown in weakness ; it is raised in power : It is sown a natural body ; is it raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual ; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such are they that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump ; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corps is made ready to be laid into the Earth, the Priest shall say, or the Priest and Clerks shall sing,*

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal,

At the Burial of the Dead.

nal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then while the Earth shall be cast upon the Body by some standing by, the Priest shall say,*

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said, or sung,*

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev. 14. 13.*

¶ *Then shall the Priest say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Ur Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And

lead us not into temptation; But deliver us from evil. Amen.

Priest.

A Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy Kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness.

The Churching of Women.

righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my

Father, receive the Kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after CHILD-BIRTH, Commonly called, THE CHURCHING OF WOMEN.

¶ The Woman at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,



Orasmuch as it hath pleased Almighty God of his goodness to give you safe deliver-

ance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say the 116 Psalm)

Dilexi, quoniam.

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I

beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

The Churching of Women.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or 127 Psalm.

Nisi Dominus.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in

Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, The Power, and the Glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A COM-

A COMMINATION, or Denouncing of Gods Anger and Judgments against Sinners, with certain Prayers to be used on the First day of *Lent*, and at other times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the Reading Pew or Pulpit, say,



Brethren, in the Primitive Church there was a godly Discipline, that at the beginning of Lent, such Persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

In stead whereof (until the said Discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general Sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with

your own mouths the curse of God to be due.

Cursed is the man that maketh any carved, or molten image, to worship it. *Deut. 27. 15.*

¶ And the People shall answer and say, *Amen.*

Minist. Cursed is he that curseth his father and mother. *v. 16.*

Answer. Amen.

Minister. Cursed is he that removeth his neighbours landmark. *ver. 17.*

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way. *ver. 18.*

Answer. Amen.

Minister. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow. *ver. 19.*

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly. *ver. 24.*

Answer. Amen.

Minister. Cursed is he that lieth with his neighbours wife. *Lev. 20. 10.*

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent. *Deut. 27. 25.*

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence,

A Commination.

fence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *S. Matt.* 25. 41. *1 Cor.* 6. 9, 10.

Answer. Amen.

Minister.

Psal.
119. 21.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming?

S. Matt.
3. 10.

Hebr.
10. 31.

Psal.
11. 6.

Isa. 26.
21.

Mal. 3.
2.

Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which

S. Matt.
3. 12.

1 Thes.
5. 2, 3.

Rom. 2.
4. 5.

Prov. 1.
28, 29,
30.

S. Matt.
25. 10,
11, 12.

S. Matt.
25. 41.

A Commination.

is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: But let us while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm,

Miserere mei, Deus. Psalm 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and

1 Cor.
6. 2.

S. John
9. 4.

S. John
12. 35,
36.

S. Matt.
25. 30.

Isa. 1.
18.

Ezek. 18.
30, 31,
32.

S. John
2. 1.

Isa. 53.
5.

S. Matt.
11. 29,
30.

S. Matt.
25. 33,
34.

A Commination.

and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and finners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacri-

fice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above;

Answer. And evermore mightily defend them.

Minister.

A Commination.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Names sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who

are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

¶ *Then the Minister alone shall say,*

The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE P S A L T E R O R P S A L M S of D A V I D,

Pointed as they are to be Sung or Said in CHURCHES.

Morning Prayer.

The I. Psalm.

Beatus vir, qui non abiit.

DAY
i.



Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of finners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the finners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

DAY
i.

The II. Psalm.

Quare fremuerunt gentes?

Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this

The Psalms.

DAY this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

The III. Psalm.

Domine, quid multiplicati?

Lord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, **DAY** O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

The IV. Psalm.

Cum invocarem.

Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou,

The Psalms.

DAY Lord, only, that makest me dwell in safety. **DAY**

The V. Psalm.

Verba mea auribus.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hastest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloodthirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of

their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

The VI. Psalm.

Domine, ne.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The

The Psalms.

DAY 9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

The VII. Psalm.

Domine, Deus meus.

O Lord, my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for others.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

The VIII. Psalm.

Domine, Dominus noster.

O Lord, our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out

The Psalms.

DAY
ii.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man that thou art mindful of him: and the son of man that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

Morning Prayer.

The IX. Psalm.

Confitebor tibi.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

4. 15 The

The Psalms.

DAY **iii.** 15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy fight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

The X Psalm.

Ut quid, Domine?

Why standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

DAY **ii.** 5 His ways are always grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That

The Psalms.

DAY
11.

16 That thou mayst take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

The XI. Psalm.

In Domino confido.

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Evening Prayer.

The XII. Psalm.

Salvum me fac.

HELP me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from

The Psalms.

DAY from this generation for ever. DAY

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

The XIII. Psalm.

Usque quo, Domine?

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

The XIV. Psalm.

Dixit insipiens.

THe fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would under-

stand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer.

The XV. Psalm.

Domine, quis habitabit?

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

D d

2 Even

The Psalms.

DAY ^{iiij.} 2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

The XVI. Psalm.

Conserua me, Domine.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me **DAY** ^{iiij.} in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

The XVII. Psalm.

Exaudi, Domine.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept

The Psalms.

DAY me from the ways of the de-
iii.stroyer.

5 O hold thou up my go-
ings in thy paths: that my
footsteps slip not.

6 I have called upon thee,
O God, for thou shalt hear me:
incline thine ear to me, and
hearken unto my words.

7 Shew thy marvellous lo-
ving kindness, thou that art
the Saviour of them which put
their trust in thee: from such
as resist thy right hand.

8 Keep me as the apple of
an eye: hide me under the
shadow of thy wings.

9 From the ungodly that
trouble me: mine enemies
compass me round about to
take away my soul.

10 They are inclosed in
their own fat: and their
mouth speaketh proud things.

11 They lie waiting in our
way on every side: turning
their eyes down to the ground.

12 Like as a lion that is
greedy of his prey: and as it
were a lions whelp lurking in
secret places.

13 Up, Lord, disappoint
him, and cast him down: de-
liver my soul from the un-
godly, which is a sword of
thine.

14 From the men of thy
hand, O Lord, from the
men, I say, and from the evil
world: which have their por-
tion in this life, whose bellies
thou fillest with thy hid trea-
sure.

15 They have children at

their desire: and leave the **DAY**
rest of their substance for their **iii.**
babes.

16 But as for me, I will be-
hold thy presence in righte-
ousness: and when I awake
up after thy likeness, I shall
be satisfied with it.

Evening Prayer.

The XVIII. Psalm.

Diligam te, Domine.

I WILL love thee, O Lord,
my strength; the Lord
is my stony rock, and my
defence: my Saviour, my God,
and my might, in whom I will
trust, my buckler, the horn
also of my salvation, and my
refuge.

2 I will call upon the Lord,
which is worthy to be praised:
so shall I be safe from mine
enemies.

3 The sorrows of death
compassed me: and the over-
flowings of ungodliness made
me afraid.

4 The pains of hell came
about me: the snares of death
overtook me.

5 In my trouble I will call
upon the Lord: and complain
unto my God.

6 So shall he hear my voice
out of his holy temple: and
my complaint shall come be-
fore him, it shall enter even
into his ears.

7 The earth trembled and
quaked: the very foundations
also of the hills shook, and
were removed, because he
was worth.

The Psalms.

DAY
iij.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the Cherubins, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall comfort an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the

The Psalms.

DAY the Lord also is tried in the **DAY**
^{iii.} fire; he is the defender of all in the streets. ^{iv.}

31 For who is God, but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I

will cast them out as the clay **DAY**
in the streets. ^{iv.}

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his Anointed, and unto his Seed for evermore.

Morning Prayer.

The XIX. Psalm.

Cœli enarrant.

THE Heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One

The Psalms.

DAY **iv.** **2** One day telleth another:
and one night certifieth another.

3 There is neither speech
nor language: but their voices
are heard among them.

4 Their sound is gone out
into all lands: and their words
into the ends of the world.

5 In them hath he set a tabernacle
for the Sun: which cometh forth
as a bridegroom out of his chamber,
and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost
part of the Heaven, and runneth
about unto the end of it again:
and there is nothing hid from the heat
thereof.

7 The law of the Lord is an undefiled
law, converting the soul: the testimony
of the Lord is sure, and giveth wisdom
unto the simple.

8 The statutes of the Lord are right,
and rejoyce the heart: the commandment
of the Lord is pure, and giveth light
unto the eyes.

9 The fear of the Lord is clean,
and endureth for ever: the judgments
of the Lord are true and righteous
altogether.

10 More to be desired are they than
gold, yea, than much fine gold:
sweeter also than hony, and the hony-
comb.

11 Moreover by them is thy servant
taught: and in keeping of them there
is great reward.

12 Who can tell how oft he offendeth:
O cleanse thou

me from my secret faults. **DAY**

13 Keep thy servant also **iv.**
from presumptuous sins, lest they get
the dominion over me: so shall I be
undefiled, and innocent from the great
offence.

14 Let the words of my mouth,
and the meditation of my heart:
be alway acceptable in thy sight,

15 O Lord: my strength,
and my redeemer.

The XX. Psalm.

Exaudiat te Dominus.

THe Lord hear thee in the day
of trouble: the Name of the God
of Jacob defend thee.

2 Send thee help from the Sanctuary:
and strengthen thee out of Sion.

3 Remember all thy offerings:
and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire:
and fulfil all thy mind.

5 We will rejoyce in thy salvation,
and triumph in the Name of the Lord
our God: the Lord perform all thy
petitions.

6 Now know I, that the Lord
helpeth his Anointed, and will hear
him from his holy Heaven: even with
the wholsom strength of his right
hand.

7 Some put their trust in chariots,
and some in horses: but we will
remember the Name of the Lord our
God.

8 They are brought down, and
fallen: but we are risen, and stand
upright. **9** Save

The Psalms.

DAY
iv.

9 Save, Lord, and hear us,
O King of Heaven: when we
call upon thee.

The XXI. Psalm.

Domine, in virtute tua.

THe King shall rejoyce in
thy strength, O Lord:
exceeding glad shall he be of
thy salvation.

2 Thou hast given him his
hearts desire: and hast not de-
nied him the request of his lips.

3 For thou shalt prevent
him with the blessings of good-
ness: and shalt set a crown of
pure gold upon his head.

4 He asked life of thee, and
thou gavest him a long life:
even for ever, and ever.

5 His honour is great in thy
salvation: glory, and great wor-
ship shalt thou lay upon him.

6 For thou shalt give him
everlasting felicity: and make
him glad with the joy of thy
countenance.

7 And why? because the
King putteth his trust in the
Lord: and in the mercy of the
most Highest he shall not mis-
carry.

8 All thine enemies shall feel
thy hand: thy right hand shall
find out them that hate thee.

9 Thou shalt make them
like a fiery oven in time of thy
wrath: the Lord shall destroy
them in his displeasure, and
the fire shall consume them.

10 Their fruit shalt thou
root out of the earth: and
their seed from among the
children of men.

11 For they intended mis-

chief against thee: and imagi-
ned such a device as they are
not able to perform.

12 Therefore shalt thou put
them to flight: and the strings
of thy bow shalt thou make
ready against the face of them.

13 Be thou exalted, Lord,
in thine own strength: so will
we sing, and praise thy power.

Evening Prayer.

The XXII. Psalm.

Deus, Deus meus.

MY God, my God, look
upon me, why hast
thou forsaken me:
and art so far from my health,
and from the words of my com-
plaint?

2 O my God, I cry in the
day-time, but thou hearest
not: and in the night-season
also I take no rest.

3 And thou continuest ho-
ly: O thou worship of Israel.

4 Our fathers hoped in
thee: they trusted in thee, and
thou didst deliver them.

5 They called upon thee,
and were holpen: they put
their trust in thee, and were
not confounded.

6 But as for me, I am a
worm, and no man: a very
scorn of men, and the out-
cast of the people.

7 All they that see me,
laugh me to scorn: they shoot
out their lips, and shake their
heads, saying,

8 He trusted in God, that he
would deliver him: let him de-
liver him, if he will have him.

9 But

The Psalms.

DAY
iv.

9 But thou art he that took me out of my mothers womb: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping, and a roring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the council of the wicked layeth siege against me.

17 They pierced my hands, and my feet, I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from

the sword: my darling from the power of the dog.

DAY
iv.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the Governor among the people.

29 All such as be fat upon earth: have eaten, and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My

The Psalms.

DAY

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

The XXIII. Psalm.

Dominus regit me.

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod, and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Morning Prayer.

The XXIV. Psalm.

Domini est terra.

THE earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

The XXV. Psalm.

Ad te, Domine, levavi.

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but

E e

such

The Psalms.

DAY such as transgress without a
cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneses which have been ever of old.

6 O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach finners in the way.

8 Them that are meek, shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever look-

ing unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity, and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

The XXVI. Psalm.

Judica me, Domine.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency,

The Psalms.

DA Y nocency, O Lord: and so will **D**A Y
v. I go to thine altar ; the days of my life, to behold
the fair beauty of the Lord,

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the finners : nor my life with the bloody-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

The XXVII. Psalm.

Dominus illuminatio.

THE Lord is my light and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh : they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell

in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe

The Psalms.

DAY verily to see the goodness of **DAY**
the Lord in the land of the living.

16 O tarry thou the Lords
leisure: be strong, and he shall
comfort thine heart, and put
thou thy trust in the Lord.

The XXVIII. Psalm.

Ad te, Domine.

UNto thee will I cry, O
Lord my strength: think
no scorn of me, lest if thou
make as though thou hearest
not, I become like them that
go down into the pit.

2 Hear the voice of my
humble petitions, when I cry
unto thee: when I hold up
my hands towards the mercy-
seat of thy holy temple.

3 O pluck me not away, nei-
ther destroy me with the un-
godly and wicked doers: which
speak friendly to their neigh-
bours, but imagine mischief
in their hearts.

4 Reward them according
to their deeds: and according
to the wickedness of their own
inventions.

5 Recompense them after
the work of their hands: pay
them that they have deserved.

6 For they regard not in
their mind the works of the
Lord, nor the operation of his
hands: therefore shall he break
them down, and not build
them up.

7 Praised be the Lord: for
he hath heard the voice of my
humble petitions.

8 The Lord is my strength,
and my shield, my heart hath

trusted in him, and I am help-
ed: therefore my heart dan-
ceth for joy, and in my song
will I praise him.

9 The Lord is my strength:
and he is the wholsom defence
of his Anointed.

10 O save thy people, and
give thy blessing unto thine
inheritance: feed them, and
set them up for ever.

The XXIX. Psalm.

Afferte Domino.

BRing unto the Lord, O
ye mighty, bring young
rams unto the Lord: ascribe
unto the Lord worship and
strength.

2 Give the Lord the honour
due unto his Name: worship
the Lord with holy worship.

3 It is the Lord that com-
mandeth the waters: it is the
glorious God that maketh the
thunder.

4 It is the Lord that ruleth
the sea; the voice of the Lord
is mighty in operation: the
voice of the Lord is a glorious
voice.

5 The voice of the Lord
breaketh the Cedar-trees: yea,
the Lord breaketh the Cedars
of Libanus.

6 He maketh them also to
skip like a calf: Libanus also
and Sirion like a young u-
nicorn.

7 The voice of the Lord
divideth the flames of fire,
the voice of the Lord sha-
keth the wilderness: yea, the
Lord shaketh the wilderness of
Cades.

The Psalms.

DAY
vj.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Morning Prayer.

The XXX. Psalm.

Exaltabo te, Domine.

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness, hadst made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, DAY
O Lord: and gat me to my
Lord right humbly. vj.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

The XXXI. Psalm.

In te, Domine, speravi.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayst save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold

The Psalms.

DAY hold of superstitious vanities : **DAY**
and my trust hath been in the **vj.**
Lord.

8 I will be glad and rejoyce
in thy mercy : for thou hast
considered my trouble, and
hast known my soul in adver-
sities.

9 Thou hast not shut me
up into the hand of the ene-
my : but hast set my feet in a
large room.

10 Have mercy upon me, O
Lord, for I am in trouble :
and mine eye is consumed for
very heaviness ; yea, my soul
and my body.

11 For my life is waxen old
with heaviness : and my years
with mourning.

12 My strength faileth me,
because of mine iniquity : and
my bones are consumed.

13 I became a reproof a-
mong all mine enemies, but
especially among my neigh-
bours : and they of mine ac-
quaintance were afraid of me,
and they that did see me with-
out, conveyed themselves from
me.

14 I am clean forgotten as a
dead man out of mind : I am
become like a broken vessel.

15 For I have heard the
blasphemy of the multitude :
and fear is on every side, while
they conspire together against
me, and take their counsel to
take away my life.

16 But my hope hath been
in thee, O Lord : I have said,
Thou art my God.

17 My time is in thy hand,

deliver me from the hand of **DAY**
mine enemies : and from them **vj.**
that persecute me.

18 Shew thy servant the
light of thy countenance : and
save me for thy mercies sake.

19 Let me not be confound-
ed, O Lord, for I have called
upon thee : let the ungodly
be put to confusion, and be
put to silence in the grave.

20 Let the lying lips be put
to silence : which cruelly, dis-
dainfully, and despitefully
speak against the righteous.

21 O how plentiful is thy
goodness which thou hast laid
up for them that fear thee : and
that thou hast prepared for
them that put their trust in
thee, even before the sons of
men !

22 Thou shalt hide them
privily by thine own presence
from the provoking of all
men : thou shalt keep them
secretly in thy tabernacle from
the strife of tongues.

23 Thanks be to the Lord :
for he hath shewed me marvel-
lous great kindness in a strong
city.

24 And when I made haste,
I said : I am cast out of the
fight of thine eyes.

25 Nevertheless thou heard-
est the voice of my prayer :
when I cried unto thee.

26 O love the Lord, all ye
his saints : for the Lord pre-
serveth them that are faithful,
and plenteously rewardeth the
proud doer.

27 Be strong, and he shall
establish

The Psalms.

DAY establish your heart: all ye that
vj. put your trust in the Lord.

Evening Prayer.

The XXXII. Psalm.

Beati, quorum.

Blessed is he, whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayst be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse **DAY** and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whose putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful, all ye that are true of heart.

The XXXIII. Psalm.

Exultate, justi.

Rejoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord:

The Psalms.

DAY Lord: stand in awe of him, all
ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

The XXXIV. Psalm.

Benedicam Domino.

I Will always give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear therof, and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come

The Psalms.

DAY
vj.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

Morning Prayer.

The XXXV. Psalm.

Judica, Domine.

DAY
vij.

PLEAD thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him

The Psalms.

SA^{vij.}Y him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him? **S**A^{vij.}Y they imagine deceitful words against them that are quiet in the land.

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their com-

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

The XXXVI. Psalm.

Dixit injustus.

MY heart sheweth me the wickedness of the ungodly:

The Psalms.

DAY vij. godly: that there is no fear of God before his eyes. **DAY vij.** let not the hand of the ungodly cast me down.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

The XXXVII. Psalm.

Noli æmulari.

FRET not thy self because of the ungodly: neither bethou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that pa-

The Psalms.

DAY patiently abide the Lord, those **DAY**
shall inherit the land. vij.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perillous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the

fat of lambs: yea, even as the smoke shall they consume away

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The

The Psalms.

DAY
viii.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

The XXXVIII. Psalm.

Domine, ne in furore.

PUT me not to rebuke,
O Lord, in thine anger:
neither chasten me in
thy heavy displeasure.

DAY
viii.

2 For thine arrows stick fast in me: and thy hand presseth me fore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a fore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a fore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have rored for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I be-

The Psalms.

DAY
viii.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 Forfake me not, O Lord my God : be not thou far from me.

22 Hasten thee to help me : O Lord God of my salvation.

The XXXIX. Psalm.

Dixi, Custodiam.

I Said I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within

me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare

DAY
viii.

The Psalms.

DAY
viii.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

The XL. Psalm.

Expectans expectavi.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to usward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldst not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that

DAY
viii.

I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

The Psalms.

DAY viij. 20 As for me, I am poor and needy: but the Lord careth for me. **DAY viij.**

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Evening Prayer.

The XLI. Psalm.

Beatus, qui intelligit.

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he dieth, let him rise up no more.

9 Yea, even mine own fa-

miliar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

The XLII. Psalm.

Quemadmodum.

Like as the hart desireth the water-brooks: so longeth my soul after thee, O God?

2 My soul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think there-upon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou disquieted within me?

7 Put

The Psalms.

DAY
viii.

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

The XLIII. Psalm.

Judica me, Deus.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

DAY
ix.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

The XLIV. Psalm.

Deus auribus.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou

G g hadst

The Psalms.

DAY ix. **ix.** hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slan-

derer and blasphemer: for the enemy and avenger. **DAY** ix. **ix.**

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

The XLV. Psalm.

Eruclavit cor meum.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou

The Psalms.

DAY
ix.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever: the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Harken, O daughter, and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for

he is thy Lord God, and worship thou him.

DAY
ix.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayst make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

The XLVI. Psalm.

Deus noster refugium.

God is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the

The Psalms.

DAY ix. city of God: the holy place of the tabernacle of the most Highest. **DAY** ix.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Evening Prayer.

The XLVII. Psalm.

Omnes gentes, plaudite.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the peo-

ple under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield.

The XLVIII. Psalm.

Magnus Dominus.

Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou

The Psalms.

^{ix.} DAY 6 Thou shalt break the ships of the sea: through the east-wind. ^{ix.} DAY

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds ends: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Juda be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever, and ever: he shall be our guide unto death.

The XLIX. Psalm.

Audite hac, omnes.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High, and low, rich, and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and

when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell:

The Psalms.

DAY hell : for he shall receive me. made a covenant with me with DAY
x. sacrifice.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou dost well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Morning Prayer.

The L. Psalm.

Deus deorum.

THE Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

The Psalms.

DAY 18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

The LI. Psalm.

Miserere mei, Deus.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offence

2 Wash me thoroughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I

finned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice,

The Psalms.

DAY crifice, else would I give it thee: but thou delightest not in burnt-offerings. **DAY**

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

The LII. Psalm.

Quid gloriaris?

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies, more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multi-

tude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

The LIII. Psalm.

Dixit insipiens.

THE foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 O that the salvation were given

The Psalms.

DAY given unto Israel out of Sion: DAY
 Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

The LIV. Psalm.

Deus, in nomine.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

The LV. Psalm.

Exaudi, Deus.

Hear my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me

some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness, and strife in the city.

10 Day and night they go about within the walls thereof: mischief also, and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in

H h the

The Psalms.

DAY the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smother than oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty, and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Morning Prayer.

The LVI. Psalm.

Miserere mei, Deus.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine, is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto

DAY
xi.

The Psalms.

DAY
xj. 12 Unto thee, O God, will I awake, lute and harp: I my self will awake right early. DAY
xj.
I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

The LVII. Psalm.

Miserere mei, Deus.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory;

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

The LVIII. Psalm.

Si vere utique.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent: even like the deaf adder, that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like

The Psalms.

DAY the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Evening Prayer.

The LIX. Psalm.

Eripe me de inimicis.

Deliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

DAY 7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto

The Psalms.

DAY 17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

The LX. Psalm.

Deus, repulisti nos.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Juda is my law-giver,

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: Wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

The LXI. Psalm.

Exaudi, Deus.

Hear my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Morning Prayer.

The LXII. Psalm.

Nonne Deo.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence,

The Psalms.

DAY xij. defence, so that I shall not
greatly fall. DAY xij.

3 How long will ye imagine mischief against every man: ye shall be slain, all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou reward-

est every man according to his work.

The LXIII. Psalm.

Deus, Deus meus.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoyce in God; all they also that swear by him, shall be commended: for the mouth

The Psalms.

DAY of them that speak lies shall
xij. be stopped.

The LXIV. Psalm.

Exaudi, Deus.

Hear my voice, O God, in
my prayer: preserve my
life from fear of the enemy.

2 Hide me from the gather-
ing together of the froward:
and from the insurrection of
wicked doers.

3 Who have whet their
tongue like a sword: and
shoot out their arrows, even
bitter words.

4 That they may privily
shoot at him that is perfect:
suddenly do they hit him, and
fear not.

5 They encourage them-
selves in mischief: and com-
mune among themselves how
they may lay snares, and say,
that no man shall see them.

6 They imagine wickedness,
and practise it: that they keep
secret among themselves, every
man in the deep of his heart.

7 But God shall suddenly
shoot at them with a swift
arrow: that they shall be
wounded.

8 Yea, their own tongues
shall make them fall: insomuch
that whoso seeth them shall
laugh them to scorn.

9 And all men that see it,
shall say, This hath God done:
for they shall perceive that it is
his work.

10 The righteous shall re-
joyce in the Lord, and put his
trust in him: and all they that
are true of heart, shall be glad.

Evening Prayer.

The LXV. Psalm.

Te decet hymnus.

THOU, O God, art
praised in Sion: and
unto thee shall the
vow be performed in Jerusa-
lem.

2 Thou that hearest the
prayer: unto thee shall all
flesh come.

3 My misdeeds prevail a-
gainst me: O be thou merci-
ful unto our sins.

4 Blessed is the man whom
thou choosest, and receivest
unto thee: he shall dwell in
thy court, and shall be satisfied
with the pleasures of thy house,
even of thy holy temple.

5 Thou shalt shew us won-
derful things in thy righteouf-
ness, O God of our salvation:
thou that art the hope of all the
ends of the earth, and of them
that remain in the broad
sea.

6 Who in his strength set-
teth fast the mountains: and
is girded about with power.

7 Who stilleth the raging
of the sea: and the noise of his
waves, and the madness of the
people.

8 They also that dwell in the
uttermost parts of the earth,
shall be afraid at thy tokens:
thou that makest the out-go-
ings of the morning and even-
ing to praise thee.

9 Thou visitest the earth,
and bledest it: thou makest it
very plenteous.

10 The

DAY
xij.

The Psalms.

DAY
xij.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and bledest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

The LXVI. Psalm.

Jubilate Deo.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power

for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loyns.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised

The Psalms.

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18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

The LXVII. Psalm.

Deus misereatur.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: yea, let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Morning Prayer.

The LXVIII. Psalm.

Exurgat Deus.

LET God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God:

let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon an horse; praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be

The Psalms.

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xliij. as the wings of a dove: that is covered with silver wings, and her feathers like gold. DAY
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14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be

dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Mo-ri-ans land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord,

33 Who sitteth in the heavens

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vens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Evening Prayer.

The LXIX. Psalm.

Salvum me fac.

SAVE me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake

have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee and hear me.

19 Draw nigh unto my soul and save it: O deliver me because of mine enemies.

The Psalms.

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20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

The LXX. Psalm.

Deus in adiutorium.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou

The Psalms.

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6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

Morning Prayer.

The LXXI. Psalm.

In te, Domine, speravi.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay

wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou

The Psalms.

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19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

The LXXII. Psalm.

Deus, iudicium.

Give the King thy judgments, O God: and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and ab-

undance of peace, so long as the moon endureth.

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8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharfis, and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the

The Psalms.

^{DAY} the heathen shall praise him.

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18 Blessed be the Lord God, even the God of Israel: which only doth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

The LXXIII. Psalm.

Quam bonus Israel.

TRULY God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway

way

The Psalms.

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xiv. way by thee: for thou hast holden me by my right hand. DAY
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23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

The LXXIV. Psalm.

Ut quid, Deus?

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayst utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber a-

fore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us that understandeth any more.

11 O God, how long shall the adversary do this dishonor: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night

The Psalms.

DAY night is thine: thou hast prepared the light and the sun.
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18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, encreaseth ever more and more.

Morning Prayer.

The LXXV. Psalm.

Confitebimur tibi.

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so high: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all

the inhabitants thereof: I bear up the pillars of it. **DAY XV.**

5 I laid unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

The LXXVI. Psalm.

Notus in Judæa.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands

K k

were

The Psalms.

DAY were mighty, have found nothing. **DAY**
xv.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

The LXXVII. Psalm.

Voce mea ad Dominum.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my fore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble, that I cannot speak. **DAY**
xv.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were

The Psalms.

DAY were afraid: the depths also
^{xv.} were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Evening Prayer.

The LXXVIII. Psalm.

Attendite, popule.

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when **D**AY they came up: they might shew ^{xv.} their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgot what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

The Psalms.

DAY
XV.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

DAY
XV.

30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they steadfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth

The Psalms.

DAY ^{xv.} passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back, and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young

The Psalms.

DAY xvj. young men: and their maid-
ens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

The LXXIX. Psalm.

Deus, venerunt.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and

DAY xvj. made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful fighting of the prisoners come before

The Psalms.

DAY fore thee: according to the **DAY**
^{xvj.} greatness of thy power, pre-
serve thou those that are ap-
pointed to die.

13 And for the blasphemy
wherewith our neighbours
have blasphemed thee: reward
thou them, O Lord, seven-
fold into their bosom.

14 So we that are thy peo-
ple and sheep of thy pasture,
shall give thee thanks for e-
ver: and will alway be shewing
forth thy praise from genera-
tion to generation.

The LXXX. Psalm.

Qui regis Israel.

Hear, O thou shepherd of
Israel, thou that lead-
est Joseph like a sheep: shew
thy self also, thou that fittest
upon the Cherubims.

2 Before Ephraim, Benja-
min, and Manasses: stir up
thy strength, and come, and
help us.

3 Turn us again, O God:
shew the light of thy counte-
nance, and we shall be whole.

4 O Lord God of hosts:
how long wilt thou be angry
with thy people that prayeth?

5 Thou feedest them with
the bread of tears: and givest
them plenteousness of tears to
drink.

6 Thou hast made us a ve-
ry strife unto our neighbours:
and our enemies laugh us to
scorn.

7 Turn us again, thou God
of hosts: shew the light of
thy countenance, and we shall
be whole.

8 Thou hast brought a vine **DAY**
out of Egypt: thou hast cast **DAY**
out the heathen and planted it.

9 Thou madest room for it:
and when it had taken root, it
filled the land.

10 The hills were covered
with the shadow of it: and
the boughs thereof were like
the goodly cedar-trees.

11 She stretched out her
branches unto the sea: and
her boughs unto the river.

12 Why hast thou then
broken down her hedge: that
all they that go by pluck off
her grapes?

13 The wild boar out of
the wood doth root it up: and
the wild beasts of the field de-
vour it.

14 Turn thee again, thou
God of hosts, look down from
heaven: behold, and visit this
vine;

15 And the place of the
vineyard that thy right hand
hath planted: and the branch
that thou madest so strong for
thy self.

16 It is burnt with fire and
cut down: and they shall pe-
rish at the rebuke of thy coun-
tenance.

17 Let thy hand be upon
the man of thy right hand:
and upon the son of man,
whom thou madest so strong
for thine own self.

18 And so will not we go back
from thee: O let us live, and
we shall call upon thy Name.

19 Turn us again, O Lord
God of hosts: shew the light
of

The Psalms.

DAY of thy countenance, and we shall be whole.

The LXXXI. Psalm.

Exultate Deo.

Sing ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would

not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkned unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with hony out of the stony rock should I have satisfied thee.

Evening Prayer.

The LXXXII. Psalm.

Deus stetit.

GOD standeth in the congregation of princes: he is a Judge among Gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations

The Psalms.

DA Y dations of the earth are out of
course.

6 I have said, Ye are gods:
and ye are all the children of
the most Highest.

7 But ye shall die like men:
and fall like one of the princes.

8 Arise, O God, and judge
thou the earth: for thou shalt
take all heathen to thine in-
heritance.

The LXXXIII. Psalm.

Deus, quis similis?

Hold not thy tongue, O
God, keep not still si-
lence: refrain not thy self, O
God.

2 For lo, thine enemies
make a murmuring: and they
that hate thee have lift up
their head.

3 They have imagined craf-
tily against thy people: and
taken counsel against thy se-
cret ones.

4 They have said, Come,
and let us root them out, that
they be no more a people: and
that the name of Israel may be
no more in remembrance.

5 For they have cast their
heads together with one con-
sent: and are confederate a-
gainst thee;

6 The tabernacles of the
Edomites and the Isma-
elites: the Moabites and Ha-
garens;

7 Gebal, and Ammon, and
Amalech: the Philistines with
them that dwell at Tyre.

8 Assur also is joyned with
them: and have holpen the
children of Lot.

9 But do thou to them as **D**A Y
unto the Madianites: unto Si-
fera, and unto Jabin at the
brook of Kifon;

10 Who perished at Endor:
and became as the dung of the
earth.

11 Make them and their
princes like Oreb and Zeb:
yea, make all their princes like
as Zeba and Salmana;

12 Who say, Let us take to
our selves: the houses of God
in possession.

13 O my God, make them
like unto a wheel: and as the
stubble before the wind;

14 Like as the fire that
burneth up the wood: and as
the flame that consumeth the
mountains.

15 Persecute them even so
with thy tempest: and make
them afraid with thy storm.

16 Make their faces asha-
med, O Lord: that they may
seek thy Name.

17 Let them be confound-
ed and vexed ever more and
more: let them be put to
shame and perish.

18 And they shall know that
thou whose Name is Jehovah:
art only the most Highest over
all the earth.

The LXXXIV. Psalm.

Quam dilecta!

O How amiable are thy
dwellings: thou Lord
of hosts!

2 My soul hath a desire and
longing to enter into the courts
of the Lord: my heart and my
flesh rejoyce in the living God.

L 1

3 Yea,

The Psalms.

DAY
xvij.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be always praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a doorkeeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

The LXXXV. Psalm.

Benedixisti, Domine.

Lord, thou art become gracious unto thy land: thou

hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Domine

DAY
xvij.

The Psalms.

DAY
xvij.

Morning Prayer.

The LXXXVI. Psalm.

Inclina, Domine.

BOW down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou dost.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and dost wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my

heart: and will praise thy Name for evermore.

DAY
xvij.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it and be ashamed: because thou, Lord, hast holpen me, and comforted me.

The LXXXVII. Psalm.

Fundamenta ejus.

Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported,

The Psalms.

DAY xvij. ported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The fingers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

The LXXXVIII. Psalm.

Domine Deus.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have

stretched forth my hands unto thee. **DAY** xvij.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer.

The LXXXIX. Psalm.

Misericordias Domini.

MY song shall be alway of the loving kindness of the Lord: with

The Psalms.

DAY
xvij. with my mouth will I ever
be shewing thy truth from one
generation to another.

2 For I have said, Mercy
shall be set up for ever: thy
truth shalt thou stablish in the
heavens.

3 I have made a covenant
with my chosen: I have sworn
unto David my servant,

4 Thy seed will I stablish
for ever: and set up thy throne
from one generation to ano-
ther.

5 O Lord, the very hea-
vens shall praise thy wondrous
works: and thy truth in the
congregation of the saints.

6 For who is he among the
clouds: that shall be compared
unto the Lord?

7 And what is he among
the gods: that shall be like
unto the Lord?

8 God is very greatly to
be feared in the council of
the saints: and to be had in
reverence of all them that are
round about him.

9 O Lord God of hosts,
who is like unto thee: thy
truth, most mighty Lord, is
on every side.

10 Thou rulest the raging
of the sea: thou stillest the
waves thereof when they a-
rise.

11 Thou hast subdued E-
gypt and destroyed it: thou
hast scattered thine enemies
abroad with thy mighty arm.

12 The heavens are thine,
the earth also is thine: thou
hast laid the foundation of

the round world, and all that
therein is.

13 Thou hast made the
north and the south: Tabor
and Hermon shall rejoyce in
thy Name.

14 Thou hast a mighty
arm: strong is thy hand, and
high is thy right hand.

15 Righteousness and equi-
ty are the habitation of thy
seat: mercy and truth shall go
before thy face.

16 Blessed is the people, O
Lord, that can rejoyce in thee:
they shall walk in the light of
thy countenance.

17 Their delight shall be
daily in thy Name: and in
thy righteousness shall they
make their boast.

18 For thou art the glory
of their strength: and in thy
loving kindness thou shalt lift
up our horns.

19 For the Lord is our de-
fence: the holy One of Israel
is our King.

20 Thou spakest sometime
in visions unto thy saints, and
saidst: I have laid help upon
one that is mighty, I have ex-
alted one chosen out of the
people.

21 I have found David my
servant: with my holy oyl
have I anointed him.

22 My hand shall hold him
fast: and my arm shall strength-
en him.

23 The enemy shall not be
able to do him violence: the
son of wickedness shall not
hurt him.

24 I will

The Psalms.

DAY
xvij.

24 I will smite down his foes before his face: and plague them that hate him. evermore as the moon: and as the faithful witnesses in heaven. DAY
xvij.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted. 37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

26 I will set his dominion also in the sea: and his right hand in the floods. 38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

27 He shall call me, Thou art my Father: my God, and my strong salvation. 39 Thou hast overthrown all his hedges: and broken down his strong holds.

28 And I will make him my first-born: higher than the kings of the earth. 40 All they that go by spoil him: and he is become a reproach to his neighbours.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him. 41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

30 His seed also will I make to endure for ever: and his throne as the days of heaven. 42 Thou hast taken away the edge of his sword: and givest him not victory in the battle.

31 But if his children forsake my law: and walk not in my judgments; 43 Thou hast put out his glory: and cast his throne down to the ground.

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges. 44 The days of his youth hast thou shortened: and covered him with dishonour.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail. 45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David. 46 O remember how short my time is: wherefore hast thou made all men for nought?

35 His seed shall endure for ever: and his seat is like as the sun before me. 47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

36 He shall stand fast for truth? 48 Lord, where are thy old loving kindneses: which thou swarest unto David in thy truth?

49 Re-

The Psalms.

DAY
xviii.

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;
50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

The XC. Psalm.

Domine, refugium.

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayst, Come again, ye children of men

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our mis-

deeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui

The Psalms.

DAY
xviij.

The XCI. Psalm.

Qui habitat.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

The XCII. Psalm.

Bonum est confiteri.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool

The Psalms.

DAY a fool doth not understand it.

xviii.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Morning Prayer.

The XCIII. Psalm.

Dominus regnavit.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and

girded himself with strength. DAY

xviii.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

The XCIV. Psalm.

Deus ultionum.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so: disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

M m 8 Take

The Psalms.

DAY
xviii.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayst give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the fool of

wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Morning Prayer.

The XCV. Psalm.

Venite, exultemus.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 Today if ye will hear his voice, harden not your hearts:

as

The Psalms.

DAY ^{xix.} as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I swear in my wrath: that they should not enter into my rest.

The XCVI. Psalm.

Cantate Domino.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in **DAY** ^{xix.} the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

The XCVII. Psalm.

Dominus regnavit.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

The Psalms.

DAY
xix.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Evening Prayer.

The XCVIII. Psalm.

Cantate Domino.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

DAY
xix.
4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

The XCIX. Psalm.

Dominus regnavit.

THe Lord is King, be the people never so impatient: he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgment, thou hast prepared equity: thou hast executed judg-

The Psalms.

DAY XIX. judgment, and righteousness
in Jacob.

5 O magnifie the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

The C. Psalm.

Jubilate Deo.

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God ; it is he that hath made us, and not we our selves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

The CI. Psalm.

Misericordiam & judicium.

MY song shall be of mercy and judgment : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

The CII. Psalm.

Domine, exaudi.

HE A R my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me

DAY XX.

The Psalms.

^{xx.} DAY me in the time of my trouble: think upon her stones: and DAY
incline thine ears unto me it pitieth them to see her in ^{xx.}
when I call; O hear me, and the dust.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the housetop.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou

The Psalms.

DAY
xx.
thou shalt endure : they all
shall wax old as doth a garment,

27 And as a vesture shalt
thou change them, and they
shall be changed : but thou
art the same, and thy years shall
not fail.

28 The children of thy ser-
vants shall continue : and their
seed shall stand fast in thy
sight.

The CIII. Psalm.

Benedic, anima mea.

PRaise the Lord, O my soul :
and all that is within me
praise his holy Name.

2 Praise the Lord, O my
soul : and forget not all his
benefits ;

3 Who forgiveth all thy
sin : and healeth all thine in-
firmities ;

4 Who saveth thy life from
destruction : and crowneth
thee with mercy and loving
kindness ;

5 Who satisfieth thy mouth
with good things : making thee
young and lusty as an eagle.

6 The Lord executeth right-
eousness and judgment : for
all them that are oppressed
with wrong.

7 He shewed his ways un-
to Moses : his works unto the
children of Israel.

8 The Lord is full of com-
passion and mercy : long-suf-
fering and of great goodness.

9 He will not alway be chi-
ding : neither keepeth he his
anger for ever.

10 He hath not dealt with
us after our sins : nor reward-

ed us according to our wick- DAY
ednesses. xx.

11 For look how high the
heaven is in comparison of the
earth : so great is his mercy al-
so toward them that fear him.

12 Look how wide also the
east is from the west : so far
hath he set our sins from us.

13 Yea, like as a father pi-
tieth his own children : even
so is the Lord merciful unto
them that fear him.

14 For he knoweth where-
of we are made : he remem-
breth that we are but dust.

15 The days of man are but
as grass : for he flourisheth as
a flower of the field.

16 For as soon as the wind
goeth over it, it is gone : and
the place thereof shall know it
no more.

17 But the merciful good-
ness of the Lord endureth for
ever and ever upon them that
fear him : and his righteousness
upon childrens children ;

18 Even upon such as keep
his covenant : and think up-
on his commandments to do
them.

19 The Lord hath prepared
his seat in heaven : and his
kingdom ruleth over all.

20 O praise the Lord, ye
angels of his, ye that excel in
strength : ye that fulfil his
commandment, and hearken
unto the voice of his words.

21 O praise the Lord, all ye
his hosts : ye servants of his
that do his pleasure.

22 O speak good of the Lord,
all

The Psalms.

DAY all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer.

The CIV. Psalm.

Benedic, anima mea.

PR AISE the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his Angels spirits: and his Ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roring after their prey: do seek their meat from God.

22 The

The Psalms.

DAY 22 The sun ariseth, and they
xx. get them away together: and
lay them down in their dens.

23 Man goeth forth to his
work, and to his labour: until
the evening.

24 O Lord, how manifold
are thy works: in wisdom hast
thou made them all, the earth
is full of thy riches.

25 So is the great and wide
sea also: wherein are things
creeping innumerable, both
small and great beasts.

26 There go the ships, and
there is that Leviathan: whom
thou hast made to take his
pastime therein.

27 These wait all upon thee:
that thou mayst give them
meat in due season.

28 When thou givest it
them, they gather it: and
when thou openest thy hand,
they are filled with good.

29 When thou hidest thy
face, they are troubled: when
thou takest away their breath,
they die, and are turned again
to their dust.

30 When thou lettest thy
breath go forth, they shall be
made: and thou shalt renew
the face of the earth.

31 The glorious Majesty of
the Lord shall endure for ever:
the Lord shall rejoyce in his
works.

32 The earth shall tremble
at the look of him: if he do
but touch the hills, they shall
smoke.

33 I will sing unto the Lord
as long as I live: I will praise

my God while I have my being. **DAY**

34 And so shall my words **xxj.**
please him: my joy shall be in
the Lord.

35 As for sinners they shall
be consumed out of the earth,
and the ungodly shall come to
an end: praise thou the Lord,
O my soul, praise the Lord.

Morning Prayer.

The CV. Psalm.

Confitemini Domino.

O Give thanks unto the
Lord, and call upon his
Name: tell the people
what things he hath done.

2 O let your songs be of
him, and praise him: and let
your talking be of all his won-
drous works.

3 Rejoyce in his holy Name:
let the heart of them rejoyce
that seek the Lord.

4 Seek the Lord and his
strength: seek his face ever-
more.

5 Remember the marvel-
lous works that he hath done:
his wonders and the judg-
ments of his mouth;

6 O ye seed of Abraham
his servant: ye children of
Jacob his chosen.

7 He is the Lord our God: his
judgments are in all the world.

8 He hath been alway mind-
ful of his covenant and pro-
mise: that he made to a thou-
sand generations;

9 Even the covenant that he
made with Abraham: and the
oath that he sware unto Isaac;

10 And appointed the same

N n

unto

The Psalms.

DAY unto Jacob for a law : and to
xxj. Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their fakes.

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entred into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his DAY people exceedingly : and made xxj. them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hailstones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there

was

The Psalms.

DA Y was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

Evening Prayer.

The CVI. Psalm.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people:

O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgot his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angered Moses also

The Psalms.

DAY in the tents: and Aaron the
XXI faint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him

to anger with their own inventions: and the plague was **DAY**
XXI great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Infomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and

The Psalms.

DAY and they that hated them, north, and from the south. DAY
xxij. were lords over them. xxij.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Morning Prayer.

The CVII. Psalm.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the

north, and from the south. DAY

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders
ders

The Psalms.

xxij. DAY ders that he doth for the children of men ! xxij. DAY

16 For he hath broken the gates of brass : and smitten the bars of iron in funder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters,

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto

the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He bleffeth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague or trouble ;

40 Though

The Psalms.

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xxij.

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Evening Prayer.

The CVIII. Psalm.

Paratum cor meum.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore, and divide Sichem, and

mete out the valley of Succoth. DAY

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head. xxij.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

The CIX. Psalm.

Deus laudum.

Hold not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon

The Psalms.

DAY
xxij. upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation, let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bow-

els like water, and like oyl in-
to his bones. DAY
xxij.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me, shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy.

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a cloke.

29 As for me, I will give great thanks unto the Lord with

The Psalms.

DA Y with my mouth : and praise
xxiiij. him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning Prayer.

The CX. Psalm.

Dixit Dominus.

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in funder the heads over divers countreys.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

The CXI. Psalm.

Confitebor tibi.

I Will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

DA Y 2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

The CXII. Psalm.

Beatus vir.

Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his

O o

right-

The Psalms.

DAY righteousness endureth forever **xxij.**

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

The CXIII. Psalm.

Laudate, pueri.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire,

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

Evening Prayer.

The CXIV. Psalm.

In exitu Israel.

WHEN Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

The

The Psalms.

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xxiiij.

The CXV. Psalm.

Non nobis, Domine.

Not unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the works of mens hands.

5 They have mouths and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not, feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that

fear the Lord: both small and great. DAY
xxiv.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Morning Prayer.

The CXVI. Psalm.

Dilexi, quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

The Psalms.

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xxiv.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was fore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

The CXVII. Psalm.

Laudate Dominum.

O Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

The CXVIII. Psalm.

Confitemini Domino.

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xxiv.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me

The Psalms.

DAY me that I might fall: but the **DAY**
xxiv. Lord was my help. xxiv.

14 The Lord is my strength
 and my song: and is become
 my salvation.

15 The voice of joy and
 health is in the dwellings of
 the righteous: the right hand
 of the Lord bringeth mighty
 things to pass.

16 The right hand of the
 Lord hath the preeminence:
 the right hand of the Lord
 bringeth mighty things to pass.

17 I shall not die, but live: and
 declare the works of the Lord.

18 The Lord hath chastened
 and corrected me: but he hath
 not given me over unto death.

19 Open me the gates of
 righteousness: that I may go
 into them, and give thanks
 unto the Lord.

20 This is the gate of the
 Lord: the righteous shall en-
 ter into it.

21 I will thank thee, for
 thou hast heard me: and art
 become my salvation.

22 The same stone which the
 builders refused: is become the
 head-stone in the corner.

23 This is the Lords doing:
 and it is marvellous in our eyes.

24 This is the day which the
 Lord hath made: we will re-
 joyce and be glad in it.

25 Help me now, O Lord: O
 Lord, send us now prosperity.

26 Blessed be he that cometh
 in the Name of the Lord: we
 have wished you good luck, ye
 that are of the house of the Lord.

27 God is the Lord, who

hath shewed us light: bind the
 sacrifice with cords, yea, even
 unto the horns of the altar.

28 Thou art my God, and I
 will thank thee: thou art my
 God, and I will praise thee.

29 O give thanks unto the
 Lord, for he is gracious: and
 his mercy endureth for ever.

Evening Prayer.

The CXIX. Psalm.

Beati immaculati.

Blessed are those that are
 undefiled in the way:
 and walk in the law of
 the Lord.

2 Blessed are they that keep
 his testimonies: and seek him
 with their whole heart.

3 For they who do no wick-
 edness: walk in his ways.

4 Thou hast charged: that
 we shall diligently keep thy
 commandments.

5 O that my ways were made
 so direct: that I might keep
 thy statutes!

6 So shall I not be confound-
 ed: while I have respect unto
 all thy commandments.

7 I will thank thee with an
 unfeigned heart: when I shall
 have learned the judgments
 of thy righteousness.

8 I will keep thy ceremo-
 nies: O forsake me not utterly.

In quo corriget?

Wherewithal shall a young
 man cleanse his way:
 even by ruling himself after
 thy word.

2 With my whole heart
 have I sought thee: O let me
 not

The Psalms.

DAY
xxiv.
not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live, and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhæsit pavimento.

DAY
xxv.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardst me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, left

The Psalms.

DA Y left they behold vanity: and
^{xxv.} quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

L Et thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me **D**A Y
exceedingly in derision: yet ^{xxv.}
have I not shrunked from thy law.

4 For I remembered thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my song: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

T Hou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem

The Psalms.

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XXV.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

TH Y hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to

thy word unto thy servant. DAY

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight. XXV.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In

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In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickned me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

Lord, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from

thy judgments: for thou teachest me. DAY
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7 O how sweet are thy words unto my throat: yea, sweeter than hony unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am steadfastly purposed: to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My soul is always in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word. P p 3 Away

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3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci iudicium.

I Deal with the thing that is lawful and right: O give me not over to mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

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7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy

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4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I Call with my whole heart : hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long

since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors : because they keep not thy law.

7 Consider, O Lord, how I love thy commandments : O quicken me according to thy loving kindness.

8 Thy word is true from everlasting : all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies, I hate and abhor them : but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgments.

5 Great is the peace that they have who love thy law :

P p 2 and

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DAY and they are not offended at it.
xxvij. 6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

I Et my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

The CXX. Psalm.

Ad Dominum.

WHEN I was in trouble, I called upon the Lord: and he heard me.

DAY 2 Deliver my soul, O Lord, **xxvij.** from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

The CXXI. Psalm.

Levavi oculos.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming

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DAY ming in: from this time forth
xxvij. for evermore.

The CXXII. Psalm.

Latatus sum.

I Was glad when they said
unto me: We will go into
the house of the Lord.

2 Our feet shall stand in
thy gates: O Jerusalem.

3 Jerusalem is built as a ci-
ty: that is at unity in it self.

4 For thither the tribes go
up, even the tribes of the
Lord: to testifie unto Israel,
to give thanks unto the Name
of the Lord.

5 For there is the seat of
judgment: even the seat of
the house of David.

6 O pray for the peace of
Jerusalem: they shall prosper
that love thee.

7 Peace be within thy walls:
and plenteousness within thy
palaces.

8 For my brethren and com-
panions sakes: I will wish thee
prosperity.

9 Yea, because of the house
of the Lord our God: I will
seek to do thee good.

The CXXIII. Psalm.

Ad te levavi oculos meos.

UNto thee lift I up mine
eyes: O thou that dwel-
lest in the heavens.

2 Behold, even as the eyes of
servants look unto the hand of
their masters, and as the eyes of
a maiden unto the hand of her
mistress: even so our eyes wait
upon the Lord our God, until
he have mercy upon us.

3 Have mercy upon us, O

Lord, have mercy upon us: **DAY**
for we are utterly despised. xxvij.

4 Our soul is filled with the
scornful reproof of the weal-
thy: and with the despiteful-
ness of the proud.

The CXXIV. Psalm.

Nisi quia Dominus.

IF the Lord himself had not
been on our side, now may
Israel say: if the Lord himself
had not been on our side, when
men rose up against us;

2 They had swallowed us
up quick: when they were so
wrathfully displeased at us.

3 Yea, the waters had drown-
ed us: and the stream had
gone over our soul.

4 The deep waters of the
proud: had gone even over our
soul.

5 But praised be the Lord:
who hath not given us over
for a prey unto their teeth.

6 Our soul is escaped even as
a bird out of the snare of the
fowler: the snare is broken,
and we are delivered.

7 Our help standeth in the
Name of the Lord: who hath
made heaven and earth.

The CXXV. Psalm.

Qui confidunt.

THEY that put their trust
in the Lord, shall be e-
ven as the mount Sion: which
may not be removed, but
standeth fast for ever.

2 The hills stand about Je-
rusalem: even so standeth the
Lord round about his people,
from this time forth for ever-
more.

3 For

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3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

Evening Prayer.

The CXXVI. Psalm.

In convertendo.

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoyce.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

The CXXVII. Psalm.

Nisi Dominus.

EXcept the Lord build the house : their labour is but lost that build it.

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2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

The CXXVIII. Psalm.

Beati omnes.

Blessed are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children : and peace upon Israel.

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The CXXIX. Psalm.

Sape expugnauerunt.

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the housetops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosom.

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

The CXXX. Psalm.

De profundis.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done a-miss: O Lord, who may abide it?

4 For there is mercy with

thee: therefore shalt thou be feared.

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5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plentiful redemption.

8 And he shall redeem Israel: from all his sins.

The CXXXI. Psalm.

Domine, non est.

Lord, I am not high-minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

Morning Prayer.

The CXXXII. Psalm.

Memento, Domine.

LORD, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to

The Psalms.

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to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

The CXXXIII. Psalm.

Ecce, quam bonum.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

The CXXXIV. Psalm.

Ecce nunc.

BEhold now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

The CXXXV. Psalm.

Laudate Nomen.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

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2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge

his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Evening Prayer.

The CXXXVI. Psalm.

Confitemini.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

Q q

6 Who

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6 Who laid out the earth
above the waters: for his mer-
cy endureth for ever.

7 Who hath made great
lights: for his mercy endureth
for ever;

8 The sun to rule the day:
for his mercy endureth for ever;

9 The moon and the stars
to govern the night: for his
mercy endureth for ever.

10 Who smote Egypt with
their first-born: for his mercy
endureth for ever;

11 And brought out Israel
from among them: for his mer-
cy endureth for ever;

12 With a mighty hand and
stretched-out arm: for his
mercy endureth for ever.

13 Who divided the Red
sea in two parts: for his mercy
endureth for ever;

14 And made Israel to go
through the midst of it: for
his mercy endureth for ever.

15 But as for Pharaoh and
his host, he overthrew them
in the Red sea: for his mercy
endureth for ever.

16 Who led his people
through the wilderness: for
his mercy endureth for ever.

17 Who smote great kings:
for his mercy endureth for ever;

18 Yea, and slew mighty
kings: for his mercy endureth
for ever;

19 Sehon king of the Amo-
rites: for his mercy endureth
for ever;

20 And Og the king of
Basan: for his mercy endureth
for ever;

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21 And gave away their
land for an heritage: for his
mercy endureth for ever;

22 Even for an heritage un-
to Israel his servant: for his
mercy endureth for ever.

23 Who remembered us
when we were in trouble: for
his mercy endureth for ever;

24 And hath delivered us
from our enemies: for his mer-
cy endureth for ever.

25 Who giveth food to all
flesh: for his mercy endureth
for ever.

26 O give thanks unto the
God of heaven: for his mercy
endureth for ever.

27 O give thanks unto the
Lord of lords: for his mercy
endureth for ever.

The CXXXVII. Psalm.

Super flumina.

BY the waters of Babylon we
sat down and wept: when
we remembered thee, O Sion.

2 As for our harps, we hang-
ed them up: upon the trees
that are therein.

3 For they that led us away
captive, required of us then
a song and melody in our hea-
viness: Sing us one of the
songs of Sion.

4 How shall we sing the
Lords song: in a strange land?

5 If I forget thee, O Jeru-
salem: let my right hand for-
get her cunning.

6 If I do not remember
thee, let my tongue cleave to
the roof of my mouth: yea,
if I prefer not Jerusalem in
my mirth.

7 Remem-

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7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

The CXXXVIII. Psalm.

Confitebor tibi.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardst me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine ene-

mies, and thy right hand shall save me. DAY
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8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Morning Prayer.

The CXXXIX. Psalm.

Domine, probasti.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine uprising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned today

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11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvelous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right fore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

The CXL. Psalm.

Eripe me, Domine.

Deliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imaginations prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into

The Psalms.

DAY into the fire, and into the pit,
xxix. that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy fight.

The CXLI. Psalm.

Domine, clamavi.

Lord, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy fight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

DAY 8 Our bones lie scattered **xxix.** before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Evening Prayer.

The CXLII. Psalm.

Voce mea ad Dominum.

I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my per-

The Psalms.

DAY persecuters: for they are too
XXIX. strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

The CXLIII. Psalm.

Domine, exaudi.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I

should walk in, for I lift up my **DAY**
soul unto thee. **XXX.**

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Morning Prayer.

The CXLIV. Psalm.

Benedictus Dominus.

Blessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them: shoot out thine

The Psalms.

DAY thine arrows and consume
xxx. them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

The CXLV. Psalm.

Exaltabo te, Deus.

DAY
xxx.

I Will magnifie thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting-

The Psalms.

DAY verlaſting kingdom: and thy **DAY**
 XXX. dominion endureth through-
 out all ages.

14 The Lord upholdeth all
 ſuch as fall: and liſteth up all
 thoſe that are down.

15 The eyes of all wait up-
 on thee, O Lord: and thou
 giveth them their meat in due
 ſeaſon.

16 Thou openeſt thine hand:
 and filleſt all things living with
 plenteouſneſs.

17 The Lord is righteous in
 all his ways: and holy in all
 his works.

18 The Lord is nigh unto
 all them that call upon him:
 yea, all ſuch as call upon him
 faithfully.

19 He will fulfil the deſire
 of them that fear him: he alſo
 will hear their cry, and will
 help them.

20 The Lord preſerveth all
 them that love him: but ſcat-
 tereth abroad all the ungodly.

21 My mouth ſhall ſpeak
 the praiſe of the Lord: and let
 all fleſh give thanks unto his
 holy Name for ever and ever.

The CXLVI. Psalm.

Lauda, anima mea.

PRaiſe the Lord, O my ſoul,
 while I live will I praiſe
 the Lord: yea, as long as I have
 any being, I will ſing praiſes
 unto my God.

2 O put not your truſt in
 princes, nor in any child of
 man: for there is no help in
 them.

3 For when the breath of
 man goeth forth, he ſhall turn

again to his earth: and then
 all his thoughts periſh.

4 Blessed is he that hath
 the God of Jacob for his help:
 and whoſe hope is in the Lord
 his God.

5 Who made heaven and
 earth, the ſea and all that
 therein is: who keepeth his
 promiſe for ever.

6 Who helpeth them to
 right that ſuffer wrong: who
 feedeth the hungry.

7 The Lord looſeth men
 out of priſon: the Lord giveth
 fight to the blind.

8 The Lord helpeth them
 that are fallen: the Lord careth
 for the righteous.

9 The Lord careth for the
 ſtrangers, he defendeth the fa-
 therleſs and widow: as for the
 way of the ungodly, he turn-
 eth it upſide down.

10 The Lord thy God, O
 Sion, ſhall be King for ever-
 more: and throughout all
 generations.

Evening Prayer.

The CXLVII. Psalm.

Laudate Dominum.

OPraiſe the Lord, for it
 is a good thing to ſing
 praiſes unto our God:
 yea, a joyful and pleaſant thing
 it is to be thankful.

2 The Lord doth build up
 Jeruſalem: and gather toge-
 ther the out-caſts of Iſrael.

3 He healeth thoſe that are
 broken in heart: and giveth
 medicine to heal their ſick-
 neſs.

The Psalms.

DAY
xxx.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like DAY
xxx. wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

The CXLVIII. Psalm.

Laudate Dominum.

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters, that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, snow and
R r vapours:

The Psalms.

DAY vapours: wind and storm, fulfilling his word; **xxx.**

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts and all cattle: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

The CXLIX. Psalm.

Cantate Domino.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and

helpeth the meek-hearted. **DAY**

5 Let the saints be joyful with glory: let them rejoyce in their beds. **xxx.**

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

The CL. Psalm.

Laudate Dominum.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms

Forms of Prayer to be used at Sea.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in Her Majesties Navy every day.*



Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the Enemy, that we may be a safeguard unto our most gracious Sovereign Lady Queen *ANNE*, and her kingdoms, and a security for such as pass on the Seas upon their lawful occasions; that the Inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: save, Lord, or else we pe-

rish. We confess when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring Sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the Throne judging right; and therefore we make our Address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us and our Enemies. Stir up thy strength, O Lord, and come, and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us

Forms of Prayer

against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single Persons, that cannot meet to joyn in Prayer with others, by reason of the Fight or Storm.

General Prayers.

Lord, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the Enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the Enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the Enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

¶ When there shall be imminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: in which every one ought seriously to reflect upon those particular sins of which his Conscience shall accuse him: saying as followeth,

The Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Psalm 66. Jubilate Deo.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He

to be used at Sea.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loyns.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalms 107. Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most High;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth:

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seth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesteth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished and brought low : through oppression, through any plague or trouble ;

Though he suffer them to be evil-entreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoyce : and the mouth of all wickedness shall be stopped.

Whoso is wise, will ponder these things : and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress ; even when we gave all for lost, our Ship, our Goods, our Lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both Winds and Seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ;

to be used at Sea.

praised; let the redeemed of the Lord say so: whom he hath delivered from the mercilefs rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at deaths door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea rored: and the stormy wind lifted up the waves thereof;

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ After this Hymn may be sung the Te Deum.

¶ Then this Collect.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnifie thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel,

The Preface.

Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: To whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour world without end. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

THe Office in the Common Prayer-Book may be used; only in stead of these words [We therefore commit his Body to the Ground, Earth to Earth, &c.] say,

We therefore commit his Body to the Deep, to be turned into corruption, looking for the resurrection of the Body, (when the Sea shall give up her Dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to subdue all things to himself.

The Form and Manner of Making, Ordaining, and Consecrating of BISHOPS, PRIESTS, and DEACONS, according to the Order of the CHURCH of ENGLAND.

The PREFACE.



It is evident unto all men, diligently reading holy Scripture and ancient Authors, that from the Apostles time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such Reverend estimation, that no man might presume to execute any of them, except he were first Called, Tried, Examined, and known to have such Qualities as are requisite for the same; and also by Publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England; No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be Called, Tried, Examined and Admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination.

And none shall be Admitted a Deacon, except he be twenty three years of age, unless he have a Faculty. And every man which is to be Admitted a Priest, shall be full Four and twenty years old. And every man which is to be Ordained or Consecrated Bishop, shall be fully Thirty years of age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of virtuous Conversation, and without Crime, and after Examination and Trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, Admit him a Deacon, in such Manner and Form as hereafter followeth.

T H E Form and Manner of Making of Deacons.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.*

¶ *First the Arch-Deacon, or his Deputy, shall present unto the Bishop (sitting in his Chair, near to the Holy Table) such as desire to be Ordained Deacons; (each of them being decently habited) saying these words,*

Reverend Father in God, I present unto you these persons present to be admitted Deacons.

¶ *The Bishop.*

Take heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Arch-Deacon shall answer,*

I Have enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People,*

Brethren, if there be any of you who knoweth any Impediment or notable Crime in any of these persons presented to be Ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that Person, until such time as the Party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the Congregation) shall with the Clergy and People present, sing or say the Litany, with the Prayers, as followeth.*

¶ *The Litany and Suffrages.*



God the Father of heaven:
have mercy upon us miserable sinners.

O God the Father of heaven:
have mercy upon us miserable sinners.

O God the Son, Redeemer of the world:
have mercy upon us miserable sinners.

O God the Son, Redeemer of the world:
have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisie; from envy, hatred and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

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From

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From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *ANNE*, our most gracious Queen and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve the Princess *SOPHIA*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons [or *Priests*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations unity, peace and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help and comfort all that are in danger, necessity and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That

of Deacons.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the People with him, say the Lords Prayer.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Priest. Let us pray.

O God merciful Father, that despitest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us.

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in

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holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration. Replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. 3. 8.

Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be husbands of one wife, ruling their children, and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this out of the Sixth of the Acts of the Apostles.*

Acts 6. 2.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and Wisdom, whom we may appoint over this business. But we will give our selves conti-

nually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his Chair, shall cause the Oath of the Queens Supremacy, and against the Power and Authority of all foreign Potentates, to be ministered unto every of them that are to be Ordered.*

The Oath of the Queens Sovereignty.

IA. B. do utterly testifie and declare in my conscience, That the Queens Highness is the only supreme Governor of this Realm, and of all other Her Highnesses Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no foreign Prince, Person, Prelate, State, or Potentate, hath or ought to have, any Jurisdiction, Power, Superiority, Preeminence, or Authority Ecclesiastical or Spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign Jurisdictions, Powers, Superiorities, and Authorities; and do promise, That from henceforth I shall bear Faith and true Allegiance to the Queens Highness, Her Heirs and lawful Successors, and to my power shall assist and defend all Jurisdictions, Privileges, Preeminences, and Authorities granted or belonging to the Queens Highness, Her Heirs and Successors, or united and annexed to the Imperial Crown of this Realm; so help me God, and the Contents of this Book.

¶ *Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the People, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his People?

Answer. I trust so.

The

of Deacons.

The Bishop.

DO you think that you are truly called according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

Will you diligently read the same unto the People assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministreth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the Youth in the Catechism; in the absence of the Priest to Baptize Infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners or others. Will you do this gladly and willingly?

Answer. I will so do by the help of God.

The Bishop.

Will you apply all your diligence to frame and fashion your own lives, and the lives of your Families, according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholsom examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers of the Church, and them to

whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour my self, the Lord being my helper.

¶ *Then the Bishop laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say,*

TAke thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Bishop deliver to every one of them the new Testament, saying,*

TAke thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them appointed by the Bishop shall read*

The Gospel. S. Luke 12. 35.

LEt your loyns be girded about, and your lights burning; and ye your selves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered, shall tarry and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave them-

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themselves in this inferiour Office, that they may be found worthy to be called unto the higher Ministries in thy Church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honour world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glo-

rifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THe peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ **A**nd here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood at the times appointed in the Canon, or else on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

THE

Form and Manner of Ordering of Priests.

¶ **W**hen the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the People ought to esteem them in their Office.

¶ First the Arch-Deacon, or in his absence, one appointed in his stead, shall present unto the Bishop, sitting in his Chair near to the holy Table, all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,

Reverend Father in God, I present unto you these persons present to be admitted to the Order of Priesthood.

¶ The Bishop.

Take heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

The Arch-Deacon shall answer,

I Have enquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the People,

Good people, these are they whom we purpose, God willing, to receive this day unto the holy Office of

Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any Impediment or notable Crime in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that Person, until such time as the Party accused shall be found clear of that Crime.

¶ Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the Congregation) shall with the Clergy and People present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only that in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.

of Priests.

¶ Then shall be sung or said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth.

¶ The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ The Epistle. Epel. 4. 7.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel part of the Ninth Chapter of S. Matthew, as followeth.

S. Matth. 9. 36.

When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ Or else this that followeth out of the Tenth Chapter of S. John.

S. John 10. 1.

Verily verily I say unto you, He that entreth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ Then the Bishop, sitting in his Chair, shall minister unto every one of them the Oath concerning the Queens Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

¶ And that done, he shall say unto them as hereafter followeth.

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of

The Ordering

of the Gospel, and the Writings of the Apostles, of what dignity, and of how great importancethis Office is; whereunto ye are called. And now again we exhort you in the Name of our Lord Jesus Christ, that you have in remembrance into how high a Dignity, and to how weighty an Office and Charge ye are called: That is to say, to be Messengers, Watchmen and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lords Family; to seek for Christs sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with your selves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in Religion, or for viciousness in Life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves dutiful and thankful unto that Lord who hath placed you in so high a Dignity; as also to beware, that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone: There-

fore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with your selves long before this time; and that you have clearly determined, by Gods grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry, and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholsom and godly examples, and patterns for the people to follow.

And now that this present Congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer. I think it.

The

of Priests.

The Bishop.

ARe you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be perswaded may be concluded and proved by the Scripture?

Answer. I am so perswaded, and have so determined by Gods grace.

The Bishop.

Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God; so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same?

Answer. I will so do by the help of the Lord.

The Bishop.

Will you be ready with all faithful diligence to banish and drive away all erroneous and strange Doctrines, contrary to Gods Word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour my self so to do, the Lord being my helper.

The Bishop.

Will you be diligent to frame and fashion your own selves, and your Families, according to the Doctrine of Christ, and to make both your selves, and them, as much as in you lieth, whol-

som examples and patterns to the flock of Christ?

Answer. I will apply my self thereto, the Lord being my helper.

The Bishop.

Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are, or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

¶ Then shall the Bishop standing up, say,

Almighty God, who hath given you this will to do all these things, Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. Amen.

¶ After this the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: For the which Prayers, there shall be silence kept for a space.

¶ After which shall be sung or said by the Bishop (the Persons to be Ordained Priests, all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by Verses, as followeth.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but one.

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The Ordering

That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ Or this.

Come, Holy Ghost, eternal God,
proceeding from above,
Both from the Father, and the Son,
the God of peace and love.
Visit our minds, into our hearts
thy heavenly grace inspire,
That truth and godliness we may
pursue with full desire.
Thou art the very Comforter
in grief and all distress:
The heavenly gift of God most high,
no tongue can it express.
The fountain and the living spring
of joy celestial:
The fire so bright, the love so sweet,
the Unction spiritual.
Thou in thy gifts art manifold,
by them Christs Church doth stand:
In faithful hearts thou writ'st thy law,
the finger of Gods hand.
According to thy promise, Lord,
thou givest speech with grace,
That through thy help Gods praises may
resound in every place.
O Holy Ghost, into our minds
send down thy heavenly light;
Kindle our hearts with fervent zeal,
to serve God day and night.
Our weakness strengthen and confirm
(for, Lord, thou know'st us frail)
That neither devil, world, nor flesh
against us may prevail.
Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man,
(the best, the truest gain;)
And grant that thou being, O Lord,
our leader and our guide,
We may escape the snares of sin,
and never from thee slide.
Such measures of thy powerful grace,
grant, Lord, to us, we pray,
That thou may'st be our Comforter
at the last dreadful day.
Of strife and of dissension
dissolve, O Lord, the bands,
And knit the knots of peace and love
throughout all Christian Lands.

Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the blissful sight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons three.

To God the Father, laud and praise,
and to his blessed Son,
And to the Holy Spirit of grace,
Co-equal three in one.

And pray we that our only Lord
would please his Spirit to send
On all that shall profess his Name,
from hence to the worlds end.

Amen.

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

Almighty God and heavenly Father,
who of thine infinite love and good-
ness towards us, hast given to us thy only
and most dearly beloved Son Jesus Christ
to be our Redeemer, and the Author of e-
verlasting life; who after he had made
perfect our redemption by his death, and
was ascended into heaven, sent abroad
into the world his Apostles, Prophets, E-
vangelists, Doctors and Pastors, by whose
labour and ministry he gathered together
a great flock in all the parts of the
world, to set forth the eternal praise of
thy holy Name: for these so great be-
nefits of thy eternal goodness, and for
that thou hast vouchsafed to call these thy
servants here present to the same Office
and Ministry appointed for the salvation of
mankind, we render unto thee most hear-
ty thanks, we praise and worship thee; and
we humbly beseech thee by the same thy
blessed Son, to grant unto all, which either
here or elsewhere call upon thy holy
Name, that we may continue to shew our
selves thankful unto thee for these and all
other thy benefits, and that we may daily
increase and go forwards in the knowledge
and faith of thee and thy Son, by the Ho-
ly Spirit. So that as well by these thy
Ministers, as by them over whom they
shall be appointed thy Ministers, thy holy
Name may be for ever glorified, and thy
blessed Kingdom enlarged, through the
same thy Son Jesus Christ our Lord, who
liveth

of Bishops.

liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood, the Receivers humbly kneeling upon their knees, and the Bishop saying,

REceive the Holy Ghost, for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hand, saying,

TAKE thou Authority to Preach the Word of God, and to Minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ When this is done, the Nicene Creed shall be sung or said, and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders, shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

¶ The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.

Most merciful Father, we beseech thee to send upon these thy Servants, thy heavenly blessing, that they may be clothed with righteousness, and that thy Word spoken by their mouths,

may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ AND if on the same Day the Order of Deacons be given to some, and the Order of Priesthood to others; The Deacons shall be first presented, and then the Priests: and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephes. iv. 7, to 13. as before in this Office. Immediately after which, they that are to be made Deacons, shall take the Oath of Supremacy, be Examined and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Mat. ix. 38. as before in this Office; or else S. Luk. xii. 35, to 38. as before in the Form for the Ordering of Deacons) they that are to be made Priests shall likewise take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

The Form of Ordaining or Consecrating of an ARCHBISHOP, or BISHOP; Which is always to be performed upon some Sunday, or Holy-day.

¶ When all things are duly prepared in the Church, and set in Order; after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion-Service; in which this shall be

The Collect.



Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the

Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

The Consecration

¶ *And another Bishop shall read
The Epistle. 1 Tim. 3. 1.*

This is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

¶ *Or this, for the Epistle. Acts 20. 17.*

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed there-

fore unto your selves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no mans silver, or gold, or apparel, yea, you your selves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read*

The Gospel. S. John 21. 15.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He said unto him the third time, Simon, son of Jonas, Lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or else this. S. John 20. 19.*

The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then

of Bishops.

Then said Jesus to them again, Peace be unto you : As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

¶ Or this. S. Matth. 28. 18.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : And lo I am with you alway, even unto the end of the world.

¶ After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rotchet) shall be presented by two Bishops unto the Archbishop of that Province, (or to some other Bishop appointed by lawful Commission) the Archbishop sitting in his Chair near the holy Table, and the Bishops that present him, saying,

Most Reverend Father in God, we present unto you this godly and well-learned Man, to be Ordained and Consecrated Bishop.

¶ Then shall the Archbishop demand the Kings Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgment of the Kings Supremacy shall be ministred to the Persons Elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministred unto them the Oath of due Obedience to the Archbishop, as followeth.

The Oath of due Obedience to the Archbishop.

IN the Name of God. Amen. I N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitan Church of N. and to their Successors ; So help me God, through Jesus Christ.

¶ This Oath shall not be made at the Consecration of an Archbishop.

¶ Then the Archbishop shall move the Congregation present to pray, saying thus to them,

Brethren, It is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in Prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch, did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let

us therefore, following the example of our Saviour Christ and his Apostles, first fall to Prayer, before we admit and send forth this Person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ And then shall be said the Litany, as before, in the Form of Ordering Deacons : save only that after this place, [That it may please thee to illuminate all Bishops, &c.] the proper Suffrage there following shall be omitted, and this inserted in stead of it ;

That it may please thee to bless this our Brother Elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.

Answer. *We beseech thee to hear us, good Lord.*

¶ Then shall be said this Prayer following.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Order of Ministers in thy Church ; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop, and replenish him so with the truth of thy Doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

¶ Then the Archbishop, sitting in his Chair, shall say to him that is to be Consecrated,

Brother, forasmuch as the Holy Scripture, and the ancient Canons command, that we should not be hasty in laying on Hands, and admitting any Person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood ; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness how you be minded to behave your self in the Church of God.

Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the Order of this Realm ?

Answer. I am so perswaded.

The

The Consecration

The Archbishop.

ARe you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as required of necessity to eternal salvation, but that which you shall be perswaded may be concluded and proved by the same?

Answer. I am so perswaded, and determined by Gods grace.

The Archbishop.

Will you then faithfully exercise your self in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholsom Doctrine, and to withstand and convince the gain-sayers?

Answer. I will so do by the help of God.

The Archbishop.

ARe you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrine, contrary to Gods Word; and both privately and openly to call upon, and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew your self in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by Gods Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do by the help of God.

The Archbishop.

Will you be faithful in Ordaining, Sending, or Laying Hands upon others?

Answer. I will so be by the help of God.

The Archbishop.

Will you shew your self gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew my self, by Gods help.

¶ *Then the Archbishop standing up, shall say,*

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop Elect put on the rest of the Episcopal Habit, and kneeling down [Veni, Creator Spiritus] shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,

Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,

Is comfort, life, and fire of love.

Enable with perpetual light

The dulness of our blinded sight.

Anoint and cheer our soiled face

With the abundance of thy grace.

Keep far our foes, give peace at home:

Where thou art guide, no ill can come.

Teach us to know the Father, Son,

And thee, of both, to be but one.

That through the ages all along,

This may be our endless song;

Praise to thy eternal merit,

Father, Son, and Holy Spirit.

¶ *Or this.*

Come, Holy Ghost, eternal God,
proceeding from above,
Both from the Father, and the Son,
the God of peace and love.

Visit our minds, into our hearts

thy heavenly grace inspire,

That truth and godliness we may
pursue with full desire.

Thou

of Bishops.

Thou art the very Comforter
in grief and all distress :
*The heavenly gift of God most high,
no tongue can it express.*
The fountain and the living spring
of joy celestial :
*The fire so bright, the love so sweet,
the Unction spiritual.*
Thou in thy gifts are manifold,
by them Christs Church doth stand :
*In faithful hearts thou writ'st thy law,
the finger of Gods hand.*
According to thy promise, Lord,
thou givest speech with grace,
*That through thy help Gods praises may
resound in every place.*
O Holy Ghost, into our minds
send down thy heavenly light ;
*Kindle our hearts with fervent zeal,
to serve God day and night.*
Our weakness strengthen, and confirm
(for, Lord, thou know'st us frail)
*That neither devil, world, nor flesh
against us may prevail.*
Put back our en'mies far from us,
and help us to obtain
*Peace in our hearts with God and man,
(the best, the truest gain ;)*
And grant that thou being, O Lord,
our leader and our guide,
*We may escape the snares of sin,
and never from thee slide.*
Such measures of thy powerful grace,
grant, Lord, to us, we pray,
*That thou may'st be our Comforter,
at the last dreadful day.*
Of strife and of dissension
dissolve, O Lord, the bands,
*And knit the knots of peace and love
throughout all Christian Lands.*
Grant us the grace that we may know
the Father of all might,
*That we of his beloved Son
may gain the blissful sight,*
And that we may with perfect faith
ever acknowledge thee,
*The Spirit of Father, and of Son,
One God in Persons three.*
To God the Father, laud and praise,
and to his blessed Son,
*And to the Holy Spirit of grace,
Co-equal three in one.*
And pray we that our only Lord
would please his Spirit to send
*On all that shall profess his Name,
from hence to the worlds end. Amen.*

¶ *That ended, the Archbishop shall say*
Lord, hear our prayer.

Answer. And let our cry come unto thee.

Archbishop. Let us pray.

A Lmighty God, and most merciful
Father, who of thine infinite good-
ness hast given thy only and dearly beloved
Son Jesus Christ, to be our Redeemer, and
the author of everlasting life ; who after
that he had made perfect our Redempti-
on by his death, and was ascended into
heaven, poured down his gifts abundantly
upon men, making some Apostles, some
Prophets, some Evangelists, some Pastors
and Doctors, to the edifying and making
perfect his Church ; Grant, we beseech
thee, to this thy servant such grace, that he
may evermore be ready to spread abroad
thy Gospel, the glad tidings of reconcili-
ation with thee, and use the Authori-
ty given him, not to destruction, but
to salvation ; not to hurt, but to help ;
so that as a wise and faithful servant, gi-
ving to thy Family their portion in due
season, he may at last be received into
everlasting joy, through Jesus Christ our
Lord, who with thee and the Holy Ghost
liveth and reigneth one God, world with-
out end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay
their Hands upon the Head of the Elected Bishop,
kneeling before them upon his Knees, the Archbishop
saying,*

R Eceive the Holy Ghost, for the Of-
fice and Work of a Bishop in the
Church of God, now committed unto
thee by the Imposition of our Hands ; In
the Name of the Father, and of the Son,
and of the Holy Ghost. *Amen.* And re-
member that thou stir up the grace of
God which is given thee by this Imposi-
tion of our Hands : For God hath not
given us the spirit of fear, but of power,
and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible,
saying,*

G Ive heed unto Reading, Exhortation,
and Doctrine. Think upon the
things contained in this Book. Be dili-
gent in them, that the increase coming
thereby may be manifest unto all men.
Take heed unto thy self, and to doctrine,
and be diligent in doing them : for by so
doing, thou shalt both save thy self, and
them that hear thee. Be to the flock of
Christ

The Consecration, &c.

Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that ye be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear, ye may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

¶ Then the Archbishop shall proceed in the Communion-Service with whom the new Consecrated Bishop (with others) shall also Communicate.

¶ And for the last Collect, immediately before the Benediction, shall be said these Prayers.

Most merciful Father, we beseech thee to send down upon this thy Servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he Preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe, a wholsom example in word, in conversation, in love,

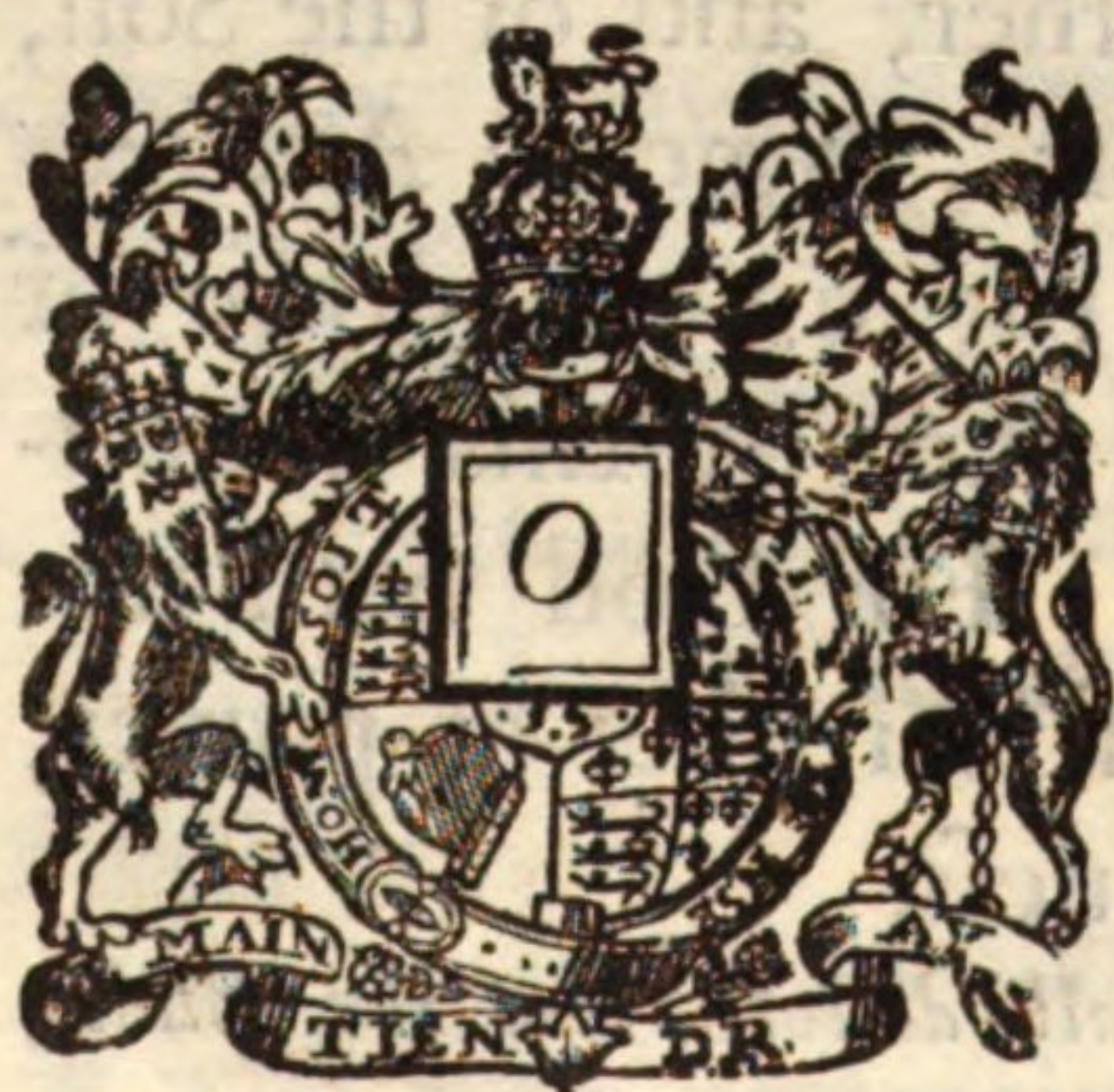
in faith, in charity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father, and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*



Marie. R.



OUR Will and Pleasure is, That these Three Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty Ninth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer, and Liturgy of the Church of England, to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colledges and Halls within both Our Universities, and of Our Colledges of Eaton and Winchester, and in all Parish-Churches and Chapels within our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at Whitehall the Sixth Day of October 1692.

In the Fourth Year of Our Reign.

By Her Majesties Command.

Nottingham.

A Form of Prayer with Thanksgiving,

To be used Yearly upon the Fifth Day of *November*; For the happy Deliverance of King *JAMES I.* and the Three Estates of the Realm, from the most Traiterous and Bloody intended Massacre by Gun-powder: And also for the happy Arrival of His late Majesty, on this Day, for the Deliverance of our Church and Nation.

¶ The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.

¶ If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

¶ Morning Prayer shall begin with these Sentences.



THE Lord is full of compassion and mercy: long-suffering, and of great goodness. *Psal. 103. 8.*

He will not always be chiding: neither keepeth he his anger for ever. *Verse 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. *Verse 10.*

¶ In stead of Venite, exultemus, shall this Hymn following be used, one Verse by the Priest, and another by the Clerk and People.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal. 107. 1.*

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. *Verse 2.*

Many a time have they fought against me from my youth up: may Israel now say. *Psal. 129. 1.*

Yea, many a time have they vexed me, from my youth up: but they have not prevailed against me. *Verse 2.*

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psal. 35. 7.*

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. *Psal. 57. 7.*

Great is our Lord, and great is his power: yea, and his wisdom is infinite *Psal. 147. 5.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Verse 6.*

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psal. 80. 17.*

And so will not we go back from thee: O let us live, and we shall call upon thy Name. *Verse 18.*

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms. *Lxiv. Cxxiv. Cxxv.*

¶ Proper Lessons.

{	The first. <i>2 Sam. xxii.</i>
	<i>Te Deum.</i>
	The second, <i>Acts xxiii.</i>

Jubilate.

¶ In the Suffrages after the Creed, these shall be inserted, and used for the Queen.

Priest. O Lord, save the Queen.

People. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

People. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

People. Let not the wicked approach to hurt her.

¶ In stead of the first Collect at Morning Prayer, shall these two be used.

A Almighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked Conspiracies, and malicious Practices of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our late gracious Sovereign King *James the First*, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish Treachery

Gun-powder Treason.

chery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

A Ccept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing his late Majesty upon this Day, for the Deliverance of our Church and Nation from Popish Tyranny and Arbitrary Power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast, since that time, done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a Praise in the Earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ In the end of the Litany (which shall always this day be used) after the Collect, [We humbly beseech thee, O Father, &c.] shall this be said which followeth.

A Lmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted and intended this Day to be executed against the King, and the whole State of this Realm, for the Subversion of the Government, and Religion Established

among us; and didst likewise upon this Day wonderfully conduct thy servant our late King, and bring him safely into this Kingdom, to preserve us from the late Attempts of our Enemies to bereave us of our Religion and Laws: We most humbly praise and magnifie thy most glorious Name, for thy unspeakable goodness towards us, expressed in both these Acts of thy mercy. We confess it has been of thy mercy alone that we are not consumed: For our sins have cried to Heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our Enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayst still continue thy favour with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake Jesus Christ our only Mediator and Advocate. *Amen.*

¶ In stead of the Prayer [In time of War and Tumults] shall be used this Prayer.

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our Enemies that delight in blood. Infatuate and defeat their Counsels, abate their Pride, assuage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign Queen *ANNE*, and all that are put in Authority under her, with Judgment and Justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruine of thy Church amongst us: But that our gracious Sovereign and her Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy Congregation, through Jesus Christ our Lord. *Amen.*

Gun-powder Treason.

¶ *In the Communion Service, in stead of the Collect for the day, shall this which followeth be used.*

ETernal God, and our most mighty Protector, we thy unworthy Servants do humbly present our selves before thy Majesty, acknowledging thy Power, Wisdom and Goodness in Preserving the King, and the three Estates of this Realm assembled in Parliament, from the Destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this Day again memorable, by a fresh Instance of thy loving-kindness towards us. We bless thee for giving his late Majesty a safe Arrival here, and for making all Opposition fall before him, till he became our King and Governor. We beseech thee, to Protect and Defend the Queen, and all the Royal Family, from all Treasons and Conspiracies; Preserve her in thy Faith, Fear and Love; Prosper her Reign with long Happiness here on Earth; and Crown her with everlasting Glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13. 1.

LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Luke 9. 51.

ANd it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entred into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *S. Matth. 7. 12.*

¶ *After the Prayer for the Church Militant, this following Prayer is to be used.*

O God, whose Name is excellent in all the Earth, and thy Glory above the Heavens; who, on this day, didst miraculously preserve our Church and State from the secret Contrivance and hellish Malice of Popish Conspirators; and on this Day also didst begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same Cruel and Bloodthirsty Enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous Loving-kindness to our Church and Nation, in the Preservation of our Religion and Liberties. And we humbly pray, that the devout Sense of this thy repeated Mercy, may renew and increase in us a Spirit of Love and Thankfulness to thee its only Author; a Spirit of peaceable Submission and Obedience to our gracious Sovereign Lady Queen *ANNE*; and a Spirit of fervent Zeal for our holy Religion, which now again thou hast so wonderfully Rescued and Established a Blessing to us, and our Posterity. And this we beg for Jesus Christ his sake. *Amen.*

A Form of Prayer with FASTING,

To be us'd Yearly upon the Thirtieth of *January*, being the Day of the Martyrdom of the Blessed King *CHARLES* the First: To Implore the Mercy of God, That neither the Guilt of that Sacred and Innocent Blood, nor those other Sins, by which God was provoked to deliver up both us, and our King into the hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

- ¶ If this day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following. And upon the Lords Day next before the Day to be kept, at Morning Prayer immediately after the Nicene Creed, Notice shall be given for the due observation of the said Day.
- ¶ The Service on the Day shall be the same with the usual Office for Holy-days in all things: Except where it is in this Office otherwise appointed.

The ORDER for MORNING PRAYER.

- ¶ He that MinistrETH, shall begin with one or more of these Sentences.



O the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9, 10.*

Correct us, O Lord, but with judgment; not in thine anger: lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into judgment with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. 143. 2.*

- ¶ In stead of Venite, exultemus, the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and People.

Righteous art thou, O Lord: and just are thy judgments! *Psal. 119. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. *Neh. 9. 33.*

Nevertheless my feet were almost gone: my treadings had well-nigh slipped. *Psal.*

73. 2.

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. *ver. 3.*

The people stood up, and the rulers took counsel together: against the Lord, and against his anointed. *Psal. 2. 2.*

They cast their heads together with one consent: and were confederate against him. *Psal. 83. 5.*

He heard the blasphemy of the multitude, and fear was on every side: while they conspir'd together against him, to take away his life. *Psal. 31. 15.*

They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause. *Psal. 109. 2.*

Yea, his own familiar friends whom he trusted: they that eat of his bread, laid great wait for him. *Psal. 41. 9.*

They rewarded him evil for good: to the great discomfort of his soul. *Psal. 35. 12.*

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. 71. 9.*

The breath of our nostrils, the anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. *Lam. 4. 20.*

The adversary and the enemy enter'd into the gates of Jerusalem: saying, When shall he die, and his name perish? *ver. 12. Psal. 41. 5.*

Let the sentence of guiltiness proceed against him: and now that he dieth, let him rise up no more. *ver. 8.*

False witnesses also did rise up against him: they laid to his charge things that he knew not. *Psal. 35. 11.*

For

King Charles Martyr.

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. Lam. 4. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man. Gen. 49. 6.

Even the man of thy right hand: the Son of man, whom thou hadst made so strong for thine own self. Psal. 80. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. Wisdom 3. 2.

They fools counted his life madness, and his end to be without honour: but he is in peace. Wisd. 5. 4. & 3. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. Wisd. 3. 4.

How is he numbred with the children of God: and his lot is among the saints! Wisd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. Psal. 94. 1. Psal. 51. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. Deut. 21. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. Psal. 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Psal. 51. 14.

For thou art the God, that hast no pleasure in wickedness: neither shall any evil dwell with thee. Psal. 5. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty, and deceitful man. ver. 6.

O how suddenly do they consume: perish, and come to a fearful end! Ps. 73. 18.

Yea, even like as a dream, when one awaketh: so didst thou make their image to vanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just, and true are thy ways, O King of saints! Apoc. 15. 3.

Righteous art thou, O Lord: and just are thy judgments! Psal. 119. 137.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Proper Psalms. IX, X, XI.

¶ Proper Lessons. { The First. 2 Sam. I.
The Second. S. Matth. XXVII.

¶ In stead of the first Collect at Morning Prayer, shall these two, which next follow, be used.

O Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our late gracious Sovereign King Charles the First, to be (as) this day taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. Amen.

Blessed Lord, in whose sight the death of thy saints is precious; We magnifie thy Name for thine abundant grace bestowed on our late Martyr'd Sovereign; by which he was enabled so cheerfully to follow the steps of his Blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness, and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake our only Mediator and Advocate. Amen.

¶ In

King Charles Martyr.

In the end of the Litany (which shall always on this day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting and praying: For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

In the Communion-Service after the Prayer for the Queen [Almighty God whose kingdom is everlasting, &c.] in stead of the Collect for the day, shall these two be used.

O most mighty God, &c. } *As in the Morn-*
Blessed Lord, in whose } *ing Prayers.*
sight, &c.

The Epistle. 1 S. Pet. 2. 13.

Submit your selves to every ordinance of man for the Lords sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for you faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. 21. 33.

There was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other

King Charles Martyr.

other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Nicene Creed, shall be read in stead of the Sermon for that day, The First and Second parts of the Homily against Disobedience, and wilful Rebellion, set forth by Authority; Or the Minister who officiates, shall preach a Sermon of his own composing upon the same Argument.*

¶ *In the Offertory shall this Sentence be read.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7. 12.*

¶ *After the Prayer [For the whole state of Christs Church, &c.] these two Collects following shall be used.*

O Lord our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgment remembred mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine anointed blessed King *Charles the First* (as) this day to fall into the hands of violent, and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted heir of his Crowns, our then graci-

ous Sovereign King *Charles the Second*, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble thanks from the bottom of our hearts; beseeching thee still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign, Queen *ANNE*, a long and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

And grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord *Amen.*

The ORDER for EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer, in stead of Venite, exultemus, shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, &c.

¶ *Proper Psalms. LXXIX, XCIV, LXXXV.*

¶ *Proper Lessons.* { *The First, Jer. 12. or Dan. 9. to ver. 22.*
{ *The Second, Heb. 11. 32; and 12. to ver. 7.*

¶ *In stead of the first Collect at Evening Prayer, shall these two which next follow be used.*

O Blessed Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right, in per-

mitting cruel men, sons of Belial, as this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee. For which we do therefore here humble our selves before thee; imploring thy mercy for the pardon of them all; and that thou wouldst deliver this Nation from blood-guiltiness, (that of this day especially) and turn from us and our posterity all those judgments which we by our sins have deserved; Grant this for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign King *Charles the First*, to be, as upon this day, given up to the violent outrages of wicked men,

King Charles Martyr.

men, to be dispitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horreur and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wert pleas'd, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true religion, and to settle peace amongst us: For which we glorifie thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used. As before at Morning Prayer.*

O Lord, we beseech thee, &c.

O most mighty God, and merciful Father, &c.

Turn thou us, O good Lord, and so, &c.

¶ *Immediately before the Prayer of St. Chrysostom, shall this Collect, which next followeth, be used.*

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who by that barbarous murder, as upon this day committed upon the Sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our eyes from looking upon our selves as sinful dust and ashes: but that according to the example of this thy blessed Martyr, we may press forward toward the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end; And all this for thy Son our Lord Jesus Christ his sake: To whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Form

A Form of Prayer with Thanksgiving,

To Almighty God, for having put an end to the Great Rebellion by the Restitution of the King and Royal Family, and the Restauration of the Government after many Years Interruption: Which unspeakable Mercies were wonderfully completed upon the Twenty ninth of May, in the Year 1660. And in memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

THE Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the observation of the Twenty ninth Day of May yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lords Day next before every such Twenty ninth of May, and notice to be given for the due observation of the said Day.

The Service shall be the same with the usual Office for Holydays; except where it is in this Office otherwise appointed.

If this day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; And if Munday or Tuesday in Whitsun-Week or Trinity Sunday, the proper Psalms here appointed for this Day, in stead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed in stead of Venite exultemus, shall be constantly used.

Morning Prayer shall begin with these Sentences.



O the Lord our God belong mercies and forgivenesses, tho' we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan.* 9. 9, 10.

It is of the Lords mercies that we were not consumed: because his compassions fail not. *Lam.* 3. 22.

In stead of Venite exultemus, shall be said or sung this Hymn following; one Verse by the Priest, and another by the Clerk and People.

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psal.* 89. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal.* 111. 4.

Who can expresse the noble acts of the Lord: or shew forth all his praise? *Psal.* 106. 2

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal.* 111. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal.* 147. 6.

The Lord executeth righteousness and

judgment: for all them that are oppressed with wrong. *Psal.* 103. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *ver.* 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *ver.* 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psal.* 66. 9.

Thou sufferedst men to ride over our heads; we went through fire and water: but thou hast brought us out into a wealthy place. *ver.* 11.

Oh, how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psal.* 71. 18.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal.* 136. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psal.* 85. 1.

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. *Psal.* 59. 10.

X x

They

The Kings Restauration.

They are brought down and fallen :
but we are risen and stand upright.
Psal. 20. 8.

There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand. Psal. 36. 12.

The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal. 115. 12.*

He shall bless them that fear the Lord : both small and great. Ver. 13.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men. *Psal. 107. 21.*

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness. Ver. 22.

And not hide them from the children of the generations to come : but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Psal. 78. 4.*

That our posterity may also know them, and the children that are yet unborn : and not be as their forefathers, a faithless and stubborn generation. Ver. 6, 9.

Give thanks, O Israel, unto God the Lord, in the congregations : from the ground of the heart. *Psal. 68. 26.*

Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us. Ver. 19.

O let the wickedness of the wicked come to an end : but establish thou the righteous. *Psal. 7. 9.*

Let all those that seek thee, be joyful and glad in thee : and let all such as love thy salvation, say always, The Lord be praised. Psal. 40. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms. Cxxiv. Cxxvi. Cxxix. Cxviii.

¶ Proper Lessons { *The first, 2 Sam. 19. ver. 9.*
or Num. 15. *Te Deum.*
The Second, the Epistle of St. Jude. Jubilate Deo.

¶ The Suffrages next after the Creed shall stand thus.

Priest. O Lord, shew thy mercy upon us.

Answer. *And grant us thy salvation.*

Priest. O Lord, save the Queen.

Answer. *Who putteth her trust in thee.*

Priest. Send her help from thy holy place.

Answer. *And evermore mightily defend her.*

Priest. Let her enemies have no advantage against her.

Answer. *Let not the wicked approach to hurt her.*

Priest. Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*

Priest. Give peace in our time, O Lord.

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

Priest. Be unto us, O Lord, a strong tower,

Answer. *From the face of our enemies.*

Priest. O Lord, hear our prayer.

Answer. *And let our cry come unto thee.*

¶ In stead of the first Collect at Morning Prayer, shall these two which follow be used.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanks, for the wonderful deliverance of these three Kingdoms from the GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groan'd. We acknowledge it thy Goodness, that we were not utterly delivered over as a prey unto them : Beseeching thee still to continue such thy mercies towards us ; that all the world may know, that thou art our Saviour, and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our Salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King Charles the Second (notwithstanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom ; thereby restoring also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts : We are here now before thee, with all due thankfulness, to acknowledge thine

The Kings Restauration.

thine unspeakable goodness herein, as upon this Day, shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned though unworthy Oblation of our selves: vowing all holy obedience in thought, word and work unto thy Divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to her Heirs after her: Whom we beseech thee to bless with all increase of Grace, Honour and Happiness in this World, and to crown her with Immortality and Glory in the World to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which next followeth.*

Almighty God, who hast in all ages shew'd forth thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious Conspiracies, and wicked Practices of all their Enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praise, as for thy many great and publick mercies, so especially for that signal and wonderful deliverance by thy wise and good providence, as upon this Day, compleated and vouchsafed to our then most gracious Sovereign King *Charles the Second*, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Usurpation and Tyranny of ungodly and cruel men, and from the sad Confusions and Ruine thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; Not our foresight, but thy providence; Not our own arm, but thy right hand, and thine arm, and the light of thy countenance did rescue and deliver us; even because thou hadst a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, Glory and Praise, with most humble and hearty thanks, in all Churches

of the saints: Even so, blessed be the Lord our God, who alone doth wondrous things; And blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and Saviour. *Amen.*

¶ *In the Communion-Service, immediately before the reading of the Epistle, shall these two Collects be used, in stead of the Collect for the Queen, and the Collect of the Day.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanks, for the wonderful deliverance of these Three Kingdoms from the GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groan'd. We acknowledge it thy Goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us; that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our Salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King *Charles the Second*, (notwithstanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom; thereby restoring also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this Day, shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned, though unworthy Oblation of our selves: Vowing all holy Obedience in thought, word, and work, unto thy Divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine anointed Servant now set over us, and to her Heirs after her: Whom we beseech thee to bless with all increase of

The Kings Restauration.

Grace, Honour and Happines in this World, and to crown her with Immortality and glory in the World to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. Matth. 22. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cefars. Then saith he unto them, Render therefore unto Cesar the things which are Cefars: and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

In the Offertory shall this Sentence be read.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. St. Matth. 7. 21.

¶ After the Prayer [For the whole State of Christs Church, &c.] this Collect following shall be used.

ALmighty God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked Designs of those traiterous, heady and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and well nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious goodness already vouchsafed to us; so we most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings, that no such dismal calamity may ever again fall upon us. To this end send forth thy light and thy truth, for the discovery of these depths of Satan, this mystery of iniquity. Infatuate and defeat all the secret counsels of the ungodly. Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *ANNE*, and all that are put in authority under her, with judgment and justice, to cut off all such workers of iniquity as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us; nor triumph in the ruine of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treasons and Conspiracies. Be unto her an helmet of Salvation, and a strong tower of defence against the face of all her enemies. As for those that are implacable, clothe them with shame and confusion, but upon herself and her posterity let the Crown for ever flourish. So we that are thy people and the sheep of thy pasture shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom with thee, O Father, and God the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

A Form of Prayer with Thanksgiving, To Almighty God; to be Used in all Churches and Chapels within this Realm, every Year, upon the Eighth Day of March: Being the Day on which Her Majesty began Her Happy Reign.

¶ The Service shall be the same with the usual Office for Holy-days in all things; Except where it is in this Office otherwise appointed.

¶ If this Day shall happen to be Sunday, the Proper Office for that Sunday shall be wholly omitted, and this used in stead of it: But however it shall happen, there shall be Notice thereof given publicly in the Church the Sunday before.

¶ Morning Prayer shall begin with these Sentences.



Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men: for Kings and all that are in Authority; That we may lead a quiet, and peaceable life in all Godliness and Honesty: For this is good and acceptable unto God our Saviour. 1 Tim. 2. 1, 2, 3.

If we say that we have no sin, we deceive our selves, and the truth is not in us; But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John 1. 8, 9.

¶ In stead of Venite exultemus, the Hymn following shall be said, or sung: One Verse by the Priest, another by the Clerk and People.

O Lord our Governor: how excellent is thy Name in all the World! Psal. 8. 1.

Lord, what is Man, that thou hast such respect unto him: or the Son of Man, that thou soregardest him! Psal. 144. 3.

Thou hast made him little lower than the Angels: and thou crownest him with Glory, and Honour. Psal. 8. 5.

Thou makest him to have Dominion over the Works of thine Hands: and thou hast put all things in subjection under his Feet. Verse 6.

Behold, O God our Defender: and

look upon the Face of thine Anointed. Psal. 84. 9.

O hold thou up her Goings in thy Paths: that her Footsteps slip not. Psal. 17. 5.

Grant the Queen a long Life: and make her glad with the Joy of thy Countenance. Psal. 61. 6. & 21. 6.

Let her dwell before thee for ever: O prepare thy loving Mercy and Faithfulness that they may preserve her. Psal. 61. 7.

In her time let the Righteous flourish: and let Peace be in all our Borders. Psal. 72. 7. & 147. 14.

As for her Enemies, clothe them with Shame: but upon her self let her Crown flourish. Psal. 132. 19.

Blessed be the Lord God, even the God of Israel: which only doth wondrous things. Psal. 72. 18.

And Blessed be the Name of his Majesty for ever: and all the Earth shall be filled with his Majesty. Amen, Amen. Verse 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms are, xx, xxi, ci.

¶ Proper Lessons. { The first, Prov. 8. beginning ver. 13. Te Deum.
The second, Rom. 13. Jubilate Deo.

¶ The Suffrages next after the Creed, shall stand thus.

Priest. O Lord shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answer. Who putteth her trust in thee.

Priest.

A Form of Prayer

Priest. Send her help from thy holy place.

Answ. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

Answ. Let not the wicked approach to hurt her.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower,

Answ. From the face of our enemies.

Priest. O Lord, hear our prayer,

Answ. And let our cry come unto thee.

¶ *In stead of the First Collect at Morning Prayer, shall be used this following Collect of Thanksgiving for her Majesties Accession to the Throne.*

Almighty God, who rulest over all the Kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady Queen Anne upon the Throne of these Realms. Let thy wisdom be her guide, and let thine arm strengthen her, let justice, truth and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; Direct all her Counsels and Endeavours to thy Glory, and the Welfare of her People; and give us Grace to obey her cheerfully and willingly for Conscience sake, that neither our sinful passions, nor our private interests, may disappoint her Cares for the Publick Good; let her always possess the Hearts of her People, that they may never be wanting in Honour to her Person, and Dutiful Submission to her Authority, let her Reign be long and prosperous, and Crown her with immortality in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer (for the Queen and Royal Family) be used.*

O Lord our God, who upholdest and governest all things in heaven and earth, receive our humble Prayers, with our hearty Thanksgivings for our Sovereign Lady Anne, as on this day, set over us by thy Grace and Providence to be our Queen, and so together with her, bless the Princess Sophia, and the whole Royal Family, that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for Gods Protection of the Queen against all her Enemies.*

Most gracious God, who hast set thy Servant Anne our Queen upon the Throne of her Ancestors; We most humbly beseech thee to protect her on the same from all the Dangers to which she may be exposed; Do thou weaken the hands, blast the designs, and defeat the enterprises of all her Enemies, that no secret Conspiracies, nor open Violences may disquiet her Reign; but that being safely kept under the shadow of thy Wing, and supported by thy Power, she may triumph over all opposition, that so the world may acknowledge Thee to be her Defender and mighty Deliverer in all Difficulties and Adversities, through Jesus Christ our Lord. *Amen.*

¶ *Then shall follow the Prayer, in the time of War and Tumults.*

¶ *Then the Prayer for the High Court of Parliament (if Sitting.)*

¶ *In the Communion-Service, immediately before the Reading of the Epistle, instead*

for the Eighth of March.

of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as Supreme Governor of this Church.

Blessed Lord, who hast called Christian Princes to the Defence of thy Faith, and hast made it their Duty to promote the Spiritual Welfare, together with the Temporal Interest of their People; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most Gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly Graces that are requisite for so high a Trust; Let the work of thee her God prosper in her Hand; Let her Eyes behold the Success of her Designs for the Service of thy True Religion established amongst us; And make her a blessed Instrument of protecting and advancing thy Truth where-ever it is Persecuted and Oppressed; Let Hypocrisie and Profaneness, Superstition and Idolatry fly before her Face; Let not Heresies, and false Doctrines disturb the Peace of the Church, nor Schisms and causeless Divisions weaken it; but grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these Blessings may be continued to After-ages, make the Queen, we pray thee, an happy Mother of Children, who being Educated in thy true Faith and Fear, may happily Succeed her in the Government of these Kingdoms. So we that are thy People, and Sheep of thy Pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lords sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punish-

ment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of malicioufness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. Matth. 22. 16.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars: and unto God, the things that are Gods. When they heard these words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed, shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read.*

Godliness is great Riches, if a man be content with that he hath; for we brought nothing into the World, neither can we carry any thing out. 1 Tim. 6. 6, 7.

¶ *After the Prayer [For the whole state of Christs Church, &c.] the Collects following shall be used.*

GRant, O Lord, we beseech thee, that the course of this World may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted

A Form of Prayer, &c.

ed inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

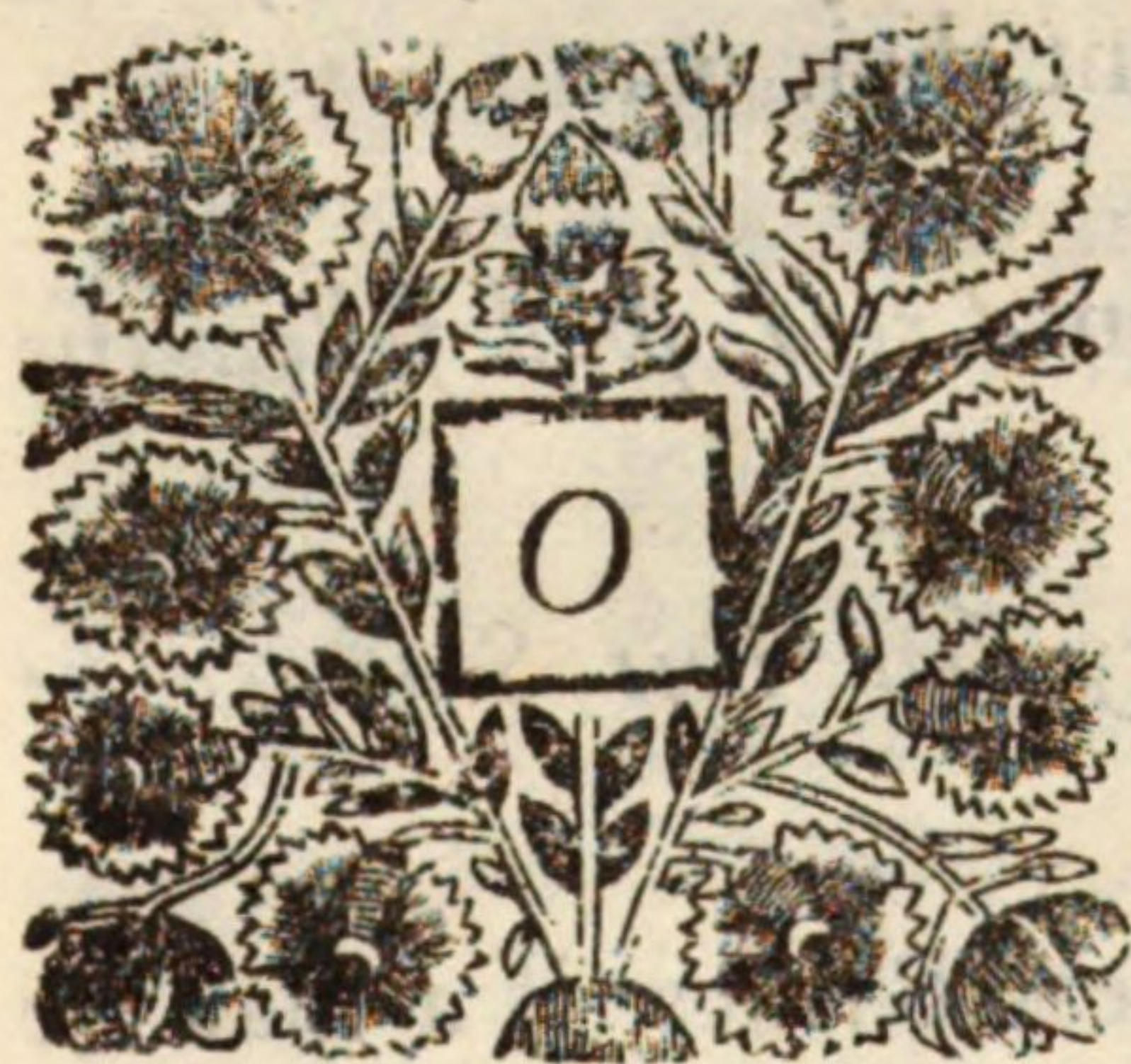
Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we can-

not ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*



ANNE R.



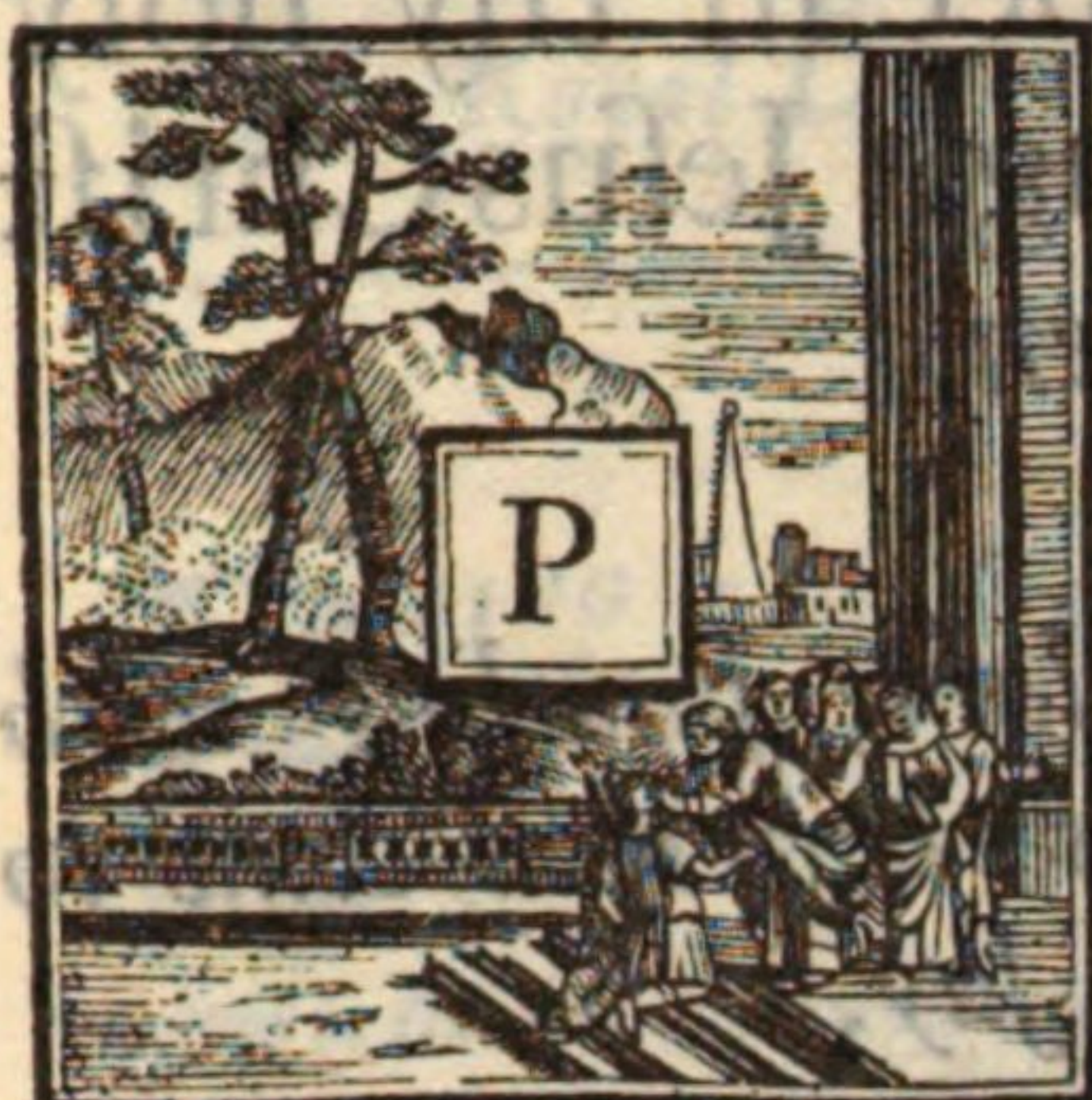
OUR Will and Pleasure is, That this Form of Prayer with Thanksgiving for the Eighth Day of March, be forthwith Printed and Published, and be Used Yearly on the said Day in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of Our Colleges of Eaton and Winchester, and in all Parish-Churches and Chapels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at *St. James's* the Seventh Day of *February*, 170 $\frac{3}{4}$. In the Second Year of Our Reign.

By Her Majesties Command.

Nottingham.

AT THE HEALING.



Revent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The Holy Gospel is written in the 16th Chapter of St. Mark, beginning at the 14th Verse.

JESUS appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe; In my Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly

thing, it shall not hurt them; *They shall lay their hands on the sick, and they shall recover.* So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power and the glory, Forever and ever. Amen.

¶ *Then shall the infirm Persons, one by one, be presented to the Queen upon their Knees, and as every one is presented, and while the Queen is laying Her Hands upon them, and putting the Gold about their Necks, the Chaplain that officiates, turning*

At the Healing.

himself to Her Majesty, shall say these words following.

GOD give a Blessing to this Work; And grant that these sick Persons, on whom the Queen lays Her Hands, may recover, through Jesus Christ our Lord.

¶ *After all have been presented, the Chaplain shall say,*

These Answers are to be made by them that come to be Healed.

Vers. O Lord, save thy Servants.

Resp. Who put their trust in thee.

Vers. Send them help from thy holy place.

Resp. And evermore mightily defend them.

Vers. Help us, O God of our Salvation.

Resp. And for the glory of thy Name, deliver us, and be merciful unto us sinners, for thy Names sake.

Vers. O Lord, hear our prayers.

Resp. And let our cry come unto thee.

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them

that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon these thy Servants, that they being healed of their Infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *Then the Chaplain, standing with his Face towards them that come to be Healed, shall say,*

THe Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore your defence, and make you know and feel, that there is none other Name under heaven given to man, in whom, and through whom you may receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

ARTICLES

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole CLERGY, in the Convocation holden at LONDON, in the Year 1562. for the Avoiding of Diversities of Opinions, and for the Stablishing of Consent touching true RELIGION. Reprinted by His Majesties Commandment, with His Royal Declaration prefixed thereunto.

His Majesties DECLARATION.

BEING by Gods Ordinance, according to Our just Title, Defender of the Faith, and Supreme Governor of the Church, within these our Dominions, we hold it most agreeable to this Our Kingly Office, and Our own Religious zeal, to conserve and maintain the Church committed to Our Charge, in the unity of true Religion, and in the bond of Peace: and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore upon mature deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to Gods word: which we do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end we command to be new Printed, and this Our Declaration to be published therewith.

That we are Supreme Governor of the Church of England: And that if any difference arise about the external Policy, concerning Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do, and We approving their said Ordinances and Constitutions, providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire shall have Licence under our Broad Seal, to deliberate of, and to do all such things, as being made plain by

them, and assented unto by us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England now established; from which we will not endure any varying or departing in the least Degree.

That for the present, though some Differences have been ill raised, yet we take comfort in this, that all Clergy-men within Our Realm have always most willingly subscribed to the Articles established, which is an argument to us, that they all agree in the true usual, literal meaning of the said Articles, and that even in those curious Points in which the present Differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an Argument again, that none of them intend any Desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years in different Times and Places exercised the Church of Christ, we will that all further curious search be laid aside, and these Disputes shut up in Gods Promises as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either Print or Preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own Sense or Comment to be the meaning of the Article, but shall take it in the Literal and Grammatical Sense.

That if any publick Reader in either Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new Sense to any Article, or shall publicly read, determine or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall Preach or Print any thing either way, other than is already established in Convocation with Our Royal Assent, he, or they the Offenders, shall be liable to Our Displeasure, and the Churches Censure in Our Commission Ecclesiastical, as well as any other: And we will see there shall be due Execution upon them.

Articles of Religion.

1. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. Of the Word or Son of God, which was made very man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took mans nature in the Womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one Person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. Of the going down of Christ into Hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

4. Of the Resurrection of Christ.

CHrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the Perfection of mans nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

5. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

6. Of the Sufficiency of the holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be be-

lieved as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical BOOKS.

G enesis,	The 1. Book of Chronicles,
E xodus,	The 2. Book of Chronicles,
L eviticus,	The 1. Book of Esdras,
N umeri,	The 2. Book of Esdras,
D euteronomium,	The Book of Hester,
J osue,	The Book of Job,
J udges,	The Psalms,
R uth,	The Proverbs,
The 1. Book of Samuel,	Ecclesiastes or Preacher.
The 2. Book of Samuel,	Cantica. or Songs of Solomon,
The 1. Book of Kings,	4 Prophets the greater,
The 2. Book of Kings,	12 Prophets the less.

And the other Books (as *Herome* saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any Doctrine; Such are these following.

The 3. Book of Esdras,	Baruch the Prophet,
The 4. Book of Esdras,	The Song of the three Children,
The Book of Tobias,	The Story of Susanna,
The Book of Judith,	Of Bell and the Dragon,
The rest of the Book of Hester,	The Prayer of Manasses,
The Book of Wisdom,	The 1. Book of Maccabees,
Jesus the Son of Sirach,	The 2. Book of Maccabees,

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

7. Of the Old Testament.

THE Old Testament is not contrary to the New: for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore

fore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by *Moses*, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth: yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

8. Of the Three Creeds.

The three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

9. Of Original or Birth-Sin.

Original Sin standeth not in the following of *Adam* (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the Offspring of *Adam*, whereby man is very far gone from Original Righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of Nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *φύσις κακή*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

10. Of Free-will.

The condition of man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12. Of good Works.

Albeit that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of Gods judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary Works besides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the World: and sin, (as *St. John* saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive our selves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit

working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm their Faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God. So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: And in our doings, that will of God is to be followed which we have expressly declared unto us in the Word of God.

18. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed, that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch* have erred, so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

21. Of the Authority of General Councils.

General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor Authority, unless it may be declared that they be taken out of holy Scripture.

22. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the Office of Publick Preaching, or Ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

24. Of Speaking in the Congregation in such a Tongue as the People understandeth.

It is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have Publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understood of the People.

25. Of the Sacraments.

Sacraments ordained of Christ, be not only Badges or Tokens of Christian mens Profession: but rather they be certain sure Witnesses, and effectual signs of Grace, and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, That is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptism

NB. This passage is not extant in the two original manuscripts
of 1562. & 1571. left by ^{Dr} AB. Parker to Corpus-Christi-College
in Cambridge; nor is it found in ^{any} Edition of Articles printed by
R. Luy & J. Cawood in Queen Elizabeth's time 1571. Vide Priest,
Craft in perfection, p. m. 12. 13. 16. (third Edition)

This page is not dated in the original manuscript
of 1702. It is left by A.D. Parker to Robert Smith-Cole
in Cambridge. It is found in a list of books printed by
A. Lloyd L. (London in 1702) and is dated 1701. It is
not in the original manuscript.

Baptism and the Lords Supper; for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as *S. Paul* saith.

26. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief Authority in the Ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do Minister by his Commission and Authority, we may use their Ministry both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly do receive the Sacraments ministered unto them, which be effectual, because of Christs Institution and Promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

27. *Of Baptism.*

Baptism is not only a Sign of Profession, and Mark of Difference, whereby Christian men are discerned from others that be not Christened: but it is also a Sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the Sons of God by the Holy Ghost, are visibly Signed and Sealed: Faith is confirmed, and Grace increased by virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

28. *Of the Lords Supper.*

The Supper of the Lord is not only a Sign of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our Redemption by Christs death: inasmuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of Blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, or worshipped.

29. *Of the Wicked, which eat not the Body of Christ in the use of the Lords Supper.*

The Wicked and such as be void of a lively Faith, although they do carnally and visibly press with their teeth, (as *St. Augustine* saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

30. *Of both kinds.*

The Cup of the Lord is not to be denied to the Lay People: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministered to all Christian men alike.

31. *Of the one Oblation of Christ finished upon the Cross.*

The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole world, both Original and Actual, and there is none other Satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

32. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. *Of Excommunicate Persons, how they are to be avoided.*

That person which by open Denunciation of the Church is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken, of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

34. *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countries, Times, and Mens Manners, so that nothing be ordained against Gods Word. Whosoever through his Private Judg-

ment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by Common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

35. *Of Homilies.*

The Second Book of Homilies, the several Titles whereof we have joynted under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

¶ Of the Names of the Homilies.

1 Of the right Use of the Church.	Gods Word.
2 Against Peril of Idolatry.	11 Of Alms-doing.
3 Of Repairing and keeping clean of Churches.	12 Of the Nativity of Christ.
4 Of good Works, first of Fasting.	13 Of the Passion of Christ.
5 Against Gluttony and Drunkenness.	14 Of the Resurrection of Christ.
6 Against Excess of Apparel.	15 Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.
7 Of Prayer.	16 Of the Gifts of the Holy Ghost.
8 Of the Place and Time of Prayer.	17 For the Rogation days.
9 That Common Prayers and Sacraments ought to be Ministered in a known Tongue.	18 Of the State of Matrimony.
10 Of the Reverent Estimation of	19 Of Repentance.
	20 Against Idleness.
	21 Against Rebellion.

36. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops, and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are Consecrated, or Ordered according to the Rites of that Book, since the Second Year of the forenamed King *Edward*, unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we Decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

37. *Of the Civil Magistrates.*

The Queens Majesty hath the chief Power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the Queens Majesty the chief Government, by which Titles we understand the minds of some slanderous folks to be offended: We give not to our Princes the Ministering either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testifie; but that only Prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, That they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil-doers.

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with Death for heinous and grievous Offences.

It is lawful for Christian men, at the Commandment of the Magistrate, to wear Weapons, and serve in the Wars.

38. *Of Christian Mens Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding every man ought of such things as he possesseth, liberally to give Alms to the Poor, according to his ability.

39. *Of a Christian Mans Oath.*

As we confess that vain and rash Swearing is forbidden Christian Men, by our Lord Jesus Christ, and *James* his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may Swear when the Magistrate requireth, in a Cause of Faith and Charity, so it be done according to the Prophets teaching, in justice, judgment, and truth.

The Ratification.

This Book of Articles before Rehearsed, is again Approved, and Allowed to be holden and executed within the Realm, by the Assent and Consent of our Sovereign Lady *Elizabeth*, by the Grace of God, of *England*, *France*, and *Ireland*, Queen, Defender of the Faith, &c. which Articles were deliberately Read, and Confirmed again by the Subscription of the Hand of the Archbishop and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Nether House in their Convocation, in the Year of our Lord, 1571.

CONSTITUTIONS

AND

Canons Ecclesiastical,

TREATED UPON

By the Bishop of *LONDON*, President of the Convocation for the Province of *CANTERBURY*, and the rest of the Bishops and Clergy of the said Province: And Agreed upon with the Kings Majesties Licence in their Synod begun at *London*, *Anno Dom.* 1603. And in the Year of the Reign of our Sovereign Lord *JAMES*, by the Grace of God, King of *England*, *France*, and *Ireland* the First, and of *Scotland* the Thirty Seventh. And now Published for the due Observation of them by His Majesties Authority, under the Great Seal of *ENGLAND*.

JAMES by the Grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting. Whereas Our Bishops, Deans of Our Cathedral Churches, Archdeacons, Chapters and Colleges, and the other Clergy of every Diocese within the Province of Canterbury, being summoned and called by virtue of Our Writ directed to the most Reverend Father in God, John, late Archbishop of Canterbury, and bearing date the One and Thirtieth day of January, in the First Year of Our Reign of England, France, and Ireland, and of Scotland the Thirty seventh, to have appeared before him in Our Cathedral Church of St. Paul in London, the twentieth day of March then next ensuing, or elsewhere, as he should have thought it most convenient, to treat, consent, and conclude upon certain difficult and urgent Affairs mentioned in the said Writ, Did thereupon at the time appointed, and within the Cathedral Church of St. Paul aforesaid, assemble themselves, and appear in Convocation for that purpose, according to Our said Writ, before the Right Reverend Father in God, Richard Bishop of London, duly (upon a second Writ of Ours dated the Ninth day of March aforesaid) Authorized, Appointed and Constituted, by reason of the said Archbishop of Canterbury his death, President of the said Convocation, to execute those things which by Virtue of Our first Writ, did appertain to him the said Archbishop to have executed if he had lived: We, for divers urgent and weighty Causes and Considerations Us thereunto especially moving, of Our especial grace, certain knowledge, and meer motion, did by virtue of Our Prerogative Royal, and Supreme Authority in Causes Ecclesiastical, give and grant by our several Letters Patents under Our Great Seal of England, the one dated the Twelfth day of April last past, and the other the Twenty fifth day of June then next following, full, free and lawful liberty, licence, power and authority to the said Bishop of London, President of the said Convocation, and to the other Bishops, Deans, Archdeacons, Chapters and Colleges, and the rest of the Clergy before mentioned of the said Province, that they from time to time, during our first Parliament now

Prorogued, might confer, treat, debate, consider, consult and agree of, and upon such Canons, Orders, Ordinances and Constitutions as they should think necessary, fit and convenient for the honour and service of Almighty God, the good and quiet of the Church, and the better Government thereof, to be from time to time observed, performed, fulfilled and kept as well by the Archbishops of Canterbury, the Bishops and their Successors, and the rest of the whole Clergy of the said Province of Canterbury in their several Callings, Offices, Functions, Ministeries, Degrees and Administrations, as also by all and every Dean of the Arches, and other Judge of the said Archbishops Courts, Guardians of Spiritualities, Chancellors, Deans and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and every other Ecclesiastical Officers, and their inferiour Ministers whatsoever, of the same Province of Canterbury, in their and every of their distinct Courts, and in the order and manner of their and every of their Proceedings: and by all other persons within this Realm, as far as lawfully, being members of the Church, it may concern them, as in Our said Letters Patents amongst other Clauses more at large doth appear. Forasmuch as the Bishop of London, President of the said Convocation, and others the said Bishops, Deans, Archdeacons, Chapters and Colleges, with the rest of the Clergy, having met together at the time and place before mentioned, and then and there, by virtue of Our said Authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purpose by Us limited and prescribed unto them, and have thereupon offered and presented the same unto Us, most humbly desiring Us to give Our Royal Assent unto their said Canons, Orders, Ordinances and Constitutions, according to the Form of a certain Statute or Act of Parliament made in that behalf, in the Twenty fifth Year of the Reign of King Henry the Eighth, and by Our said Prerogative Royal and Supreme Authority in Causes Ecclesiastical, to Ratifie by Our Letters Patents under Our Great Seal of England, and to Confirm the same, the Title and Tenor of them being word for word as ensueth.

Constitutions and Canons Ecclesiastical. Of the CHURCH of ENGLAND.

1. The Kings Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.

AS our Duty to the Kings most Excellent Majesty requireth. We first Decree and Ordain, That the Archbishop of Canterbury (from time to time) all Bishops of this Province, all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical Persons, shall faithfully keep and observe, and (as much as in them lieth) shall cause to be observed and kept of others, all and singular Laws and Statutes made for restoring to the Crown of this Kingdom, the ancient Jurisdiction over the State Ecclesiastical, and abolishing of all Foreign Power repugnant to the same. Furthermore, all Ecclesiastical Persons having Cure of Souls, and all other Preachers, and Readers of Divinity Lectures, shall to the uttermost of their Wit, Knowledge, and Learning, purely and sincerely (without any colour or dissimulation) teach, manifest, open and declare four times every Year (at the least) in their Sermons, and other Collations and Lectures, That all Usurped and Foreign Power (forasmuch as the same hath no Establishment or Ground by the Law of God) is for most just Causes taken away and abolished: and that therefore no manner of obedience, or subjection within His Majesties Realms and Dominions, is due unto any such Foreign

Power: but that the Kings Power within His Realms of England, Scotland, and Ireland, and all other his Dominions and Countries, is the highest Power under God, to whom all men, as well Inhabitants, as born within the same, do by Gods Laws owe most Loyalty and Obedience, afore and above all other Powers and Potentates in the earth.

2. Impugners of the Kings Supremacy censured.

WHosoever shall hereafter affirm, That the Kings Majesty hath not the same Authority in Causes Ecclesiastical, that the godly Kings had amongst the Jews and Christian Emperors of the Primitive Church, or impeach any part of his Regal Supremacy in the said Causes restored to the Crown, and by the Laws of this Realm therein established: Let him be Excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and publick revocation of those his wicked Errors.

3. The Church of England, a true and Apostolical Church.

WHosoever shall hereafter affirm, That the Church of England by Law established under the Kings Majesty, is not a true and an Apostolical Church, teaching and maintaining the Doctrine of the Apostles: Let him be Excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and publick revocation of this his wicked Error.

4. Impugners

4. *Impugners of the publick Worship of God, established in the Church of England, censured.*

Whoever shall hereafter affirm, That the Form of Gods Worship in the Church of England, established by Law, and contained in the Book of Common Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful Worship of God, or containeth any thing in it that is repugnant to the Scriptures: Let him be Excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Archbishop, after his repentance and publick revocation of such his wicked Errors.

5. *Impugners of the Articles of Religion, Established in the Church of England, censured.*

Whoever shall hereafter affirm, That any of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the Year of our Lord God, One thousand five hundred sixty two, for avoiding diversities of Opinions, and for the establishing of Consent touching true Religion, are in any part superstitious or erroneous, or such as he may not with a good Conscience subscribe unto: Let him be Excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and publick revocation of such his wicked Errors.

6. *Impugners of the Rites and Ceremonies Established in the Church of England, censured.*

Whoever shall hereafter affirm, That the Rites and Ceremonies of the Church of England by Law established, are wicked, Antichristian, or superstitious, or such as being commanded by lawful Authority, men who are zealously and godly affected, may not with any good Conscience approve them, use them, or as occasion requireth, subscribe unto them: Let him be Excommunicated *ipso facto*, and not restored until he repent, and publicly revoke such his wicked Errors.

7. *Impugners of the Government of the Church of England, by Archbishops, Bishops, &c. censured.*

Whoever shall hereafter affirm, That the Government of the Church of England under his Majesty by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear Office in the same, is Antichristian, or repugnant to the Word of God: Let him be Excommunicated *ipso facto*, and so continue until he repent, and publicly revoke such his wicked Errors.

8. *Impugners of the Form of Consecrating and Ordering Archbishops, Bishops, &c. in the Church of England, censured.*

Whoever shall hereafter affirm or teach, That the Form and Manner of Making and Consecrating Bishops, Priests and Deacons, containeth any thing in it, that is repugnant to the Word of God; or that they who are made Bishops, Priests or Deacons in that Form, are not lawfully made, nor ought to be accounted either by themselves or others, to be truly either Bishops, Priests or Deacons, until they have some other calling to those Divine Offices: Let him be Excommunicated *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked Errors.

9. *Authors of Schism in the Church of England, censured.*

Whoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles Rules in the Church of England, and combine themselves together in a new Brotherhood, accounting the Christians who are conformable to the Doctrine, Government, Rites and Ceremonies of the Church of England, to be prophane and unmeet for them to joyn with in Christian Profession: Let them be Excommunicated *ipso facto*, and not restored, but by the Archbishop, after their repentance and publick revocation of such their wicked Errors.

10. *Maintainers of Schismatics in the Church of England, censured.*

Whoever shall hereafter affirm, That such Ministers as refuse to subscribe to the Form and Manner of Gods Worship in the Church of England prescribed in the Communion Book, and their Adherents, may truly take unto them the name of another Church not established by Law, and dare presume to Publish it, That this their pretended Church hath of long time groaned under the Burthen of certain Grievances imposed upon it, and upon the Members thereof before mentioned, by the Church of England, and the Orders and Constitutions therein by Law established: Let them be Excommunicated, and not restored until they repent, and publicly revoke such their wicked Errors.

11. *Maintainers of Conventicles censured.*

Whoever shall hereafter affirm or maintain, That there are within this Realm other Meetings, Assemblies, or Congregations of the Kings born Subjects, than such as by the Laws of this Land are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches: Let him be Excommunicated, and not restored, but by the Archbishop, after his repentance, and publick revocation of such his wicked Errors.

12. *Maintainers of Constitutions made in Conventicles, censured.*

Whoever shall hereafter affirm, That it is lawful for any sort of Ministers and Lay-persons, or of either of them, to joyn together, and make Rules, Orders, or Constitutions in Causes Ecclesiastical, without the Kings Authority, and shall submit themselves to be ruled and governed by them: Let

them be Excommunicated *ipso facto*, and not be restored until they repent, and publicly revoke those their wicked and Anabaptistical Errors.

Of Divine Service, and Administration of the Sacraments.

13. *Due Celebration of Sundays and Holy-days.*

All manner of Persons within the Church of England, shall from henceforth celebrate and keep the Lords day, commonly called Sunday, and other Holy-days, according to Gods holy Will and Pleasure, and the Orders of the Church of England, prescribed in that behalf; that is, in hearing the Word of God read and taught; in private and publick Prayers; in acknowledging their Offences to God, and amendment of the same; in reconciling themselves charitably to their Neighbours where displeasure hath been; in oftentimes receiving the Communion of the Body and Blood of Christ; in Visiting of the poor and sick, using all godly and sober conversation.

14. *The prescript Form of Divine Service to be used on Sundays and Holy-days.*

The Common Prayer shall be said or sung distinctly and reverently upon such Days as are appointed to be kept holy by the Book of Common Prayer, and their Eves, and at convenient and usual times of those Days, and in such place of every Church, as the Bishop of the Diocese, or Ecclesiastical Ordinary of the place shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites and Ceremonies prescribed in the Book of Common Prayer, as well in reading the holy Scriptures and saying of Prayers, as in Administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the Matter or Form thereof.

15. *The Litany to be read on Wednesdays and Fridays.*

The Litany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the Parsons, Vicars, Ministers or Curates, in all Cathedral, Collegiate, Parish-Churches and Chapels, in some convenient place, according to the discretion of the Bishop of the Diocese, or Ecclesiastical Ordinary of the place. And that we may speak more particularly upon Wednesdays and Fridays weekly, though they be not Holy-days, the Minister at the accustomed hours of Service shall resort to the Church and Chapel, and warning being given to the people by tolling of a Bell, shall say the Litany prescribed in the Book of Common Prayer: whereunto we wish, every Householder dwelling within half a mile of the Church, to come or send one at the least of his Household fit to joyn with the Minister in Prayers.

16. *Colleges to use the prescript Form of Divine Service.*

In the whole Divine Service, and Administration of the holy Communion, in all Colleges and Halls in both Universities, the Order, Form and Ceremonies shall be duly observed as they are set down and prescribed in the Book of Common Prayer, without any omission or alteration.

17. *Students in Colleges to wear Surplices in time of Divine Service.*

All Masters and Fellows of Colleges or Halls, and all the Scholars and Students in either of the Universities shall in their Churches and Chapels upon all Sundays, Holy-days, and their Eves, at the time of Divine Service, wear Surplices according to the Order of the Church of England: and such as are Graduates, shall agreeably wear with their Surplices such Hoods as do severally appertain unto their Degrees.

18. *A Reverence and Attention to be used within the Church in time of Divine Service.*

In the time of Divine Service, and of every part thereof, all due reverence is to be used; for it is according to the Apostles Rule, *Let all things be done decently, and according to order*: Answerable to which Decency and Order, we judge these our directions following; No man shall cover his Head in the Church or Chapel in the time of Divine Service, except he have some infirmity; in which case, let him wear a Night-cap or Coif. All manner of Persons then present, shall reverently Kneel upon their Knees when the general Confession, Litany, and other Prayers are read; and shall stand up at the saying of the Belief, according to the Rules in that behalf prescribed in the Book of Common Prayer: and likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly Reverence shall be done by all Persons present, as it hath been accustomed; testifying by these outward Ceremonies and Gestures, their inward Humility, Christian Resolution, and due acknowledgment that the Lord Jesus Christ, the true Eternal Son of God, is the only Saviour of the world, in whom alone all the Mercies, Graces and Promises of God to mankind, for this Life and the Life to come, are fully and wholly comprised. None, either Man, Woman or Child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet Attendance to hear, mark, and understand that which is Read, Preached, or Ministered, saying in their due places audibly with the Minister, the Confession, the Lords Prayer, and the Creed; and making such other Answers to the Publick Prayers as are appointed in the Book of Common Prayer: neither shall they disturb

disturb the Service or Sermon by walking, or talking, or any other way, nor depart out of the Church during the time of Service or Sermon, without some urgent or reasonable cause.

19. *Loyterers not to be suffered near the Church in time of Divine Service.*

The Church-wardens or Quest-men, and their Assistants, shall not suffer any idle persons to abide either in the Church-yard or Church-porch, during the time of Divine Service or Preaching; but shall cause them either to come in, or to depart.

20. *Bread and Wine to be provided against every Communion.*

The Church-wardens of every Parish, against the time of every Communion, shall at the charge of the Parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholsom Wine, for the number of Communicants that shall from time to time receive there: which Wine we require to be brought to the Communion-Table in a clean and sweet standing-Pot, or Stoop of Pewter, if not of purer metal.

21. *The Communion to be thrice a year received.*

IN every Parish Church or Chapel where Sacraments are to be administered within this Realm, the holy Communion shall be ministered by the Parson, Vicar, or Minister, so often, and at such times as every Parishioner may Communicate, at the least thrice in the year (whereof the Feast of *Easter* to be one) according as they are appointed by the Book of Common-Prayer. Provided, That every Minister as oft as he administred the Communion, shall first receive that Sacrament himself. Furthermore, no Bread or Wine newly brought shall be used: but first the words of Institution shall be rehearsed when the said Bread and Wine be present upon the Communion-Table. Likewise the Minister shall deliver both the Bread and the Wine to every Communicant severally.

22. *Warning to be given beforehand for the Communion.*

Whereas every Lay Person is bound to receive the holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once in a year: We do require every Minister to give warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before every time of his administering that holy Sacrament, for their better preparation of themselves: which said warning we enjoin the said Parishioners to accept and obey, under the penalty and danger of the Law.

23. *Students in Colleges to receive the Communion four times a year.*

IN all Colleges and Halls within both the Universities, the Masters and Fellows, such especially as have any Pupils, shall be careful that all their said Pupils, and the rest that remain amongst them, be well brought up, and thoroughly instructed in points of Religion, and that they do diligently frequent publick Service, and Sermons, and receive the holy Communion; which we ordain to be administered in all such Colleges and Halls the first or second Sunday of every Month, requiring all the said Masters, Fellows, and Scholars, and all the rest of the Students, Officers, and all other the servants there, so to be ordered, that every one of them shall Communicate four times in the year at the least, kneeling reverently and decently upon their knees, according to the Order of the Communion-Book prescribed in that behalf.

24. *Copes to be worn in Cathedral Churches by those that Administer the Communion.*

IN all Cathedral and Collegiate Churches, the holy Communion shall be administered upon principal Feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon, or Prebendary, the principal Minister using a decent Cope, and being assisted with the Gospeller and Epistler agreeably, according to the Advertisements published. *An. 7. Eliz.* The said Communion to be administered at such times, and with such limitation as is specified in the Book of Common Prayer. Provided that no such Limitation by any construction shall be allowed of, but that all Deans, Wardens, Masters, or Heads of Cathedral and Collegiate Churches, Prebendaries, Canons, Vicars, Petty-Canons, Singing-Men, and all others of the Foundation, shall receive the Communion four times yearly at the least.

25. *Surplices and Hoods to be worn in Cathedral Churches when there is no Communion.*

IN the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices: saving that all Deans, Masters and Heads of Collegiate Churches, Canons and Prebendaries, being Graduates, shall daily at the times both of Prayer and Preaching, wear with their Surplices such Hoods as are agreeable to their Degrees.

26. *Notorious Offenders not to be admitted to the Communion.*

No Minister shall in any wise admit to the receiving of the holy Communion, any of his Cure or Flock which be openly known to live in sin notorious without repentance, nor any who have maliciously and openly contended with their Neighbours, until they shall be reconciled: nor any Church-wardens or Side-men, who having taken their Oaths, to present to their Ordinaries all such publick Offences as they are particularly charged to enquire of in their several Parishes, shall (notwithstanding their said Oaths, and that their faithful discharging of them is the chief means whereby publick sins and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously incur the horri-

ble crime of Perjury, either in neglecting or in refusing to present such of the said enormities and publick offences as they know themselves to be committed in their said Parishes, or are notoriously offensive to the Congregation there, although they be urged by some of their Neighbours, or by their Minister, or by their Ordinary himself, to discharge their consciences by presenting of them, and not to incur so desperately the said horrible sin of Perjury.

27. *Schismaticks not to be admitted to the Communion.*

NO Minister when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension, nor under the like pain to any that refuse to be present at Publick Prayers, according to the Orders of the Church of *England*, nor to any that are common and notorious depravers of the Book of Common Prayer, and Administration of the Sacraments, and of the Orders, Rites and Ceremonies therein prescribed, or of any thing that is contained in any of the Articles agreed upon in the Convocation, One thousand five hundred sixty and two, or of any thing contained in the Book of Ordering Priests and Bishops, or to any that have spoken against and depraved his Majesties Sovereign Authority in Causes Ecclesiastical; except every such person shall first acknowledge to the Minister before the Church-wardens, his repentance for the same, and promise by word (if he cannot write) that he will do so no more; and except (if he can write) he shall first do the same under his Hand writing to be delivered to the Minister, and by him sent to the Bishop of the Diocese, or Ordinary of the Place. Provided, that every Minister so repelling any (as is specified either in this or in the next precedent Constitution) shall upon complaint, or being required by the Ordinary, signify the cause thereof unto him, and therein obey his Order and Direction.

28. *Strangers not to be admitted to the Communion.*

The Church-wardens or Quest-men, and their Assistants, shall mark as well as the Minister whether all and every of the Parishioners come so often every year to the holy Communion, as the Laws and our Constitutions do require: And whether any Strangers come often and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they be admitted to the Lords Table amongst others, which they shall forbid, and remit such home to their own Parish-Churches and Ministers, there to receive the Communion with the rest of their own Neighbours.

29. *Fathers not to be Godfathers in Baptism, nor Children not Communicants.*

NO Parent shall be urged to be present, nor be admitted to answer as Godfather for his own Child: nor any Godfather or Godmother shall be suffered to make any other Answer or Speech than by the Book of Common Prayer is prescribed in that behalf: Neither shall any Person be admitted Godfather or Godmother to any Child at Christning or Confirmation, before the said Person so undertaking hath received the holy Communion.

30. *The lawful use of the Cross in Baptism explained.*

WE are sorry that his Majesties most Princely care and pains taken in the Conference at *Hampton-Court*, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned. For the further Declaration therefore of the true use of this Ceremony, and for the removing of all such scruple as might any ways trouble the Consciences of them who are indeed rightly Religious, following the Royal steps of our most worthy King, because he therein followeth the Rules of the Scriptures, and the practice of the Primitive Church; we do commend to all the true members of the Church of *England*, these our Directions and Observations ensuing.

First, It is to be observed, That although the *Jews* and *Ethnick*s derided both the Apostles and the rest of the Christians, for Preaching and Believing in him who was Crucified upon the Cross; yet all, both Apostles and Christians, were so far from being discouraged from their Profession by the ignominy of the Cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the Apostles, did honour the Name of the Cross (being hateful among the *Jews*) so far, that under it he comprehended not only Christ crucified, but the force, effects and merits of his Death and Passion, with all the comforts, fruits and promises which we receive or expect thereby.

Secondly, The honour and dignity of the Name of the Cross, begat a reverend Estimation even in the Apostles times (for ought that is known to the contrary) of the Sign of the Cross, which the Christians shortly after used in all their actions, thereby making an outward shew and profession even to the astonishment of the *Jews*, That they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the Cross. And this Sign they did not only use themselves with a kind of glory, when they met with any *Jews*, but Signed therewith their Children when they were Christned, to dedicate them by that Badge to his Service, whose benefits bestowed upon them in Baptism, the name of the Cross did represent. And this use of the Sign of the Cross in Baptism was held in the Primitive Church, as well by the *Greeks* as the *Latines*, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as Enemies of the name of the Cross, and consequently of Christs Merits, the Sign whereof they could no better endure.

ture. This continual and general use of the Sign of the Cross, is evident by many testimonies of the ancient Fathers.

Thirdly, It must be confessed, that in process of time the Sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those Ceremonies which do neither endamage the Church of God, nor offend the minds of sober men: and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first Founders. In which respect, amongst some other very ancient Ceremonies, the Sign of the Cross in Baptism hath been retained in this Church, both by the judgment and practice of those reverend Fathers and great Divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did after their return in the beginning of the Reign of our late dread Sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion-Book in King Edward the Sixth his days, and by the Harmony of Confessions of later years: because indeed the use of this Sign in Baptism, was ever accompanied here with such sufficient cautions and exceptions against all Popish Superstition and Error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of Popery hath ever held and taught, and so doth hold and teach still, that the Sign of the Cross used in Baptism, is no part of the substance of that Sacrament: For when the Minister dipping the Infant in Water, or laying Water upon the face of it, (as the manner also is) hath pronounced these words, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*, the Infant is fully and perfectly Baptized. So as the Sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted, doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion-Book, that the Infant Baptized is, by virtue of Baptism, before it be Signed with the Sign of the Cross, received into the Congregation of Christs flock as a perfect member thereof, and not by any power ascribed unto the Sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesu Christ, and in the other respects mentioned, the Church of England hath retained still the Sign of it in Baptism: following therein the Primitive and Apostolical Churches, and accounting it a lawful outward Ceremony and honourable Badge, whereby the Infant is dedicated to the service of him that died upon the Cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, The use of the Sign of the Cross in Baptism, being thus purged from all Popish Superstition and Error, and reduced in the Church of England to the primary Institution of it, upon those true rules of Doctrine concerning things indifferent, which are consonant to the Word of God, and the judgments of all the ancient Fathers, we hold it the part of every private man, both Minister and other, reverently to retain the true use of it prescribed by publick Authority, considering that things of themselves indifferent, do in some sort alter their natures, when they are either commanded or forbidden by a lawful Magistrate, and may not be omitted at every mans pleasure contrary to the Law, when they be commanded, nor used when they are prohibited.

Ministers their Ordination, Function and Charge.

31. *Four solemn times appointed for the making of Ministers.*
FOrasmuch as the ancient Fathers of the Church, led by example of the Apostles, appointed Prayers and Fasts to be used at the solemn Ordering of Ministers; and to that purpose allotted certain times, in which only sacred Orders might be given or conferred: We following their holy and religious example, do constitute and decree, That no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called *Ember-weeks*, appointed in ancient time for Prayer and Fasting, (purposely for this cause at their first institution) and so continued at this day in the Church of England: And that this be done in the Cathedral or Parish-Church where the Bishop resideth, and in the time of Divine Service, in the presence not only of the Archdeacon, but of the Dean and two Prebendaries at the least, or (if they shall happen by any lawful cause to be let or hindered) in the presence of four other grave Persons, being Masters of Arts at the least, and allowed for publick Preachers.

32. *None to be made Deacon and Minister both in one day.*

The Office of Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the Primitive Church, we do ordain

and appoint, That hereafter no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together upon one day; but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests and Deacons, be strictly observed. Not that always every Deacon should be kept from the Ministry for a whole year, when the Bishop shall find good cause to the contrary; but that there being now four times appointed in every year for the Ordination of Deacons and Ministers, there may ever be some time of trial of their behaviour in the Office of Deacon, before they be admitted to the Order of Priesthood.

33. *The Titles of such as are to be made Ministers.*

IT hath been long since provided by many Decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his Function. According to which examples we do ordain, That henceforth no Person shall be Admitted into Sacred Orders, except he shall at that time exhibit to the Bishop, of whom he desireth Imposition of Hands, a Presentation of himself to some Ecclesiastical Preferment then void in that Diocese: or shall bring to the said Bishop a true and undoubted Certificate, that either he is provided of some Church within the said Diocese, where he may attend the Cure of Souls, or of some Ministers Place vacant, either in the Cathedral Church of that Diocese, or in some other Collegiate Church therein also situate, where he may execute his Ministry: or that he is a Fellow, or in right as a Fellow, or to be a Conductor or Chaplain in some College in Cambridge or Oxford: or except he be a Master of Arts of five years standing, that liveth of his own Charge in either of the Universities: or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be Admitted either to some Benefice or Curateship then void. And if any Bishop shall admit any Person into the Ministry that hath none of these Titles, as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical Living. And if the said Bishop shall refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of Orders by the space of a year.

34. *The Quality of such as are to be made Ministers.*

NO Bishop shall henceforth admit any Person into sacred Orders which is not of his own Diocese, except he be either of one of the Universities of this Realm, or except he shall bring Letters Dimissory (so termed) from the Bishop of whose Diocese he is, and desiring to be a Deacon, is three and twenty years old, and to be a Priest, four and twenty years complete, and hath taken some Degree of School in either of the said Universities, or at the least, except he be able to yield an account of his Faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and Clergy of this Realm, One thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the holy Scriptures: and except moreover, he shall then exhibit Letters Testimonial of his good Life and Conversation, under the Seal of some College of Cambridge or Oxford, where before he remained, or of three or four grave Ministers, together with the Subscription and Testimony of other credible Persons, who have known his life and behaviour by the space of three years next before.

35. *The Examination of such as are to be made Ministers.*

The Bishop before he admit any Person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the Imposition of Hands: And if the said Bishop have any lawful Impediment, he shall cause the said Ministers carefully to examine every such Person so to be Ordered. Provided, that they who shall assist the Bishop in Examining and laying on of Hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same Diocese, to the number of three at the least: And if any Bishop or Suffragan shall admit any to sacred Orders, who is not so qualified and examined, as before we have Ordained, the Archbishop of his Province having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two years.

36. *Subscriptions required of such as are to be made Ministers.*

NO Person shall hereafter be received into the Ministry, nor either by Institution or Collation admitted to any Ecclesiastical Living, nor suffered to Preach, to Catechize, or to be a Lecturer or Reader of Divinity in either University, or in any Cathedral or Collegiate Church, City, or Market-Town, Parish-Church, Chapel, or in any other place within this Realm, except he be Licensed either by the Archbishop, or by the Bishop of the Diocese, (where he is to be placed) under their Hands and Seals, or by one of the two Universities under their Seal likewise; and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed.

I. That the Kings Majesty, under God, is the only Supreme Governor of this Realm, and of all other his Highness Dominions and Countries, as well in all Spiritual or Ecclesiastical Things or Causes, as Temporal; and that no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence

heminnence or Authority Ecclesiastical or Spiritual, within his Majesties said Realms, Dominions and Countries.

II. That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himself will use the Form in the said Book prescribed in Publick Prayer, and Administration of the Sacraments, and none other.

III. That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord God, One thousand five hundred sixty and two: and that he acknowledgeth all and every the Articles therein contained, being in Number Nine and thirty, besides the Ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall for the avoiding of all Ambiguities, subscribe in this Order and Form of Words, setting down both his Christian and Surname, *v. z. I. N. N. do willingly, and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them.* And if any Bishop shall Ordain, Admit, or License any as is aforesaid, except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of Orders and Licences to preach for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the Law, and his Majesties censure.

37. Subscription before the Diocesan.

NOne Licensed, as is aforesaid, to Preach, read Lecture, or Catechize, coming to reside in any Diocese, shall be permitted there to Preach, read Lecture, Catechize or Minister the Sacraments, or to execute any other Ecclesiastical Function, (by what Authority soever he be thereunto admitted) unless he first consent and subscribe to the three Articles before mentioned, in the presence of the Bishop of the Diocese, wherein he is to Preach, read Lecture, Catechize, or Administer the Sacraments, as aforesaid.

38. Revolters after Subscription censured.

IF any Minister, after he hath once subscribed to the said three Articles, shall omit to use the Form of Prayer, or any of the Orders or Ceremonies prescribed in the Communion-Book, let him be suspended: and if after a month he do not reform and submit himself, let him be Excommunicated: and then if he shall not submit himself within the space of another month, let him be deposed from the Ministry.

39. Cautions for Institution of Ministers into Benefices.

NO Bishop shall institute any to a Benefice who hath been ordained by any other Bishop, except he first shew unto him his Letters of Orders, and bring him a sufficient Testimony of his former good Life and Behaviour, if the Bishop shall require it: and lastly, shall appear upon due examination to be worthy of his Ministry.

40. An Oath against Simony at Institution into Benefices.

TO avoid the detestable sin of Simony, because buying and selling of Spiritual and Ecclesiastical Functions, Offices, Promotions, Dignities and Livings, is execrable before God; therefore the Archbishop, and all and every Bishop or Bishops, or any other person or persons, having Authority to Admit, Institute, Collate, Install, or to Confirm the Election of any Archbishop, Bishop, or other person or persons, to any Spiritual or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place or Benefice, with Cure or without Cure, or to any Ecclesiastical Living whatsoever, shall before every such Admission, Institution, Collation, Installation or Confirmation of Election, respectively minister to every person hereafter to be Admitted, Instituted, Collated, Installed or Confirmed in or to any Archbishoprick, Bishoprick, or other Spiritual or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place or Benefice, with Cure or without Cure, or in or to any Ecclesiastical Living whatsoever, this Oath, in manner and form following, the same to be taken by every one whom it concerneth in his own person, and not by a Proctor: *I. N. N. do swear, That I have made no Simoniackal Payment, Contract or Promise, directly or indirectly, by myself, or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiastical Dignity, Place, Preferment, Office or Living, (respectively and particularly naming the same whereunto he is to be Admitted, Instituted, Collated, Installed or Confirmed) nor will at any time hereafter perform or satisfy any such kind of Payment, Contract, or Promise made by any other without my knowledge or consent: So help me God through Jesus Christ.*

41. Licences for Plurality of Benefices limited, and Residence enjoined.

NO Licence or Dispensation for the keeping of more Benefices with Cure than one, shall be granted to any, but such only as shall be thought very well worthy for his Learning, and very well able and sufficient to discharge his duty, that is, who shall have taken the Degree of a Master of Arts at the least, in one of the Universities of this Realm, and be a publick and sufficient Preacher Licensed. Provided always, That he be by a good and sufficient Caution bound to make his personal Residence in each his said Benefices for some reasonable time in every year: And that the said Benefices be not more than thirty miles distant asunder: And lastly, that

he have under him in the Benefice where he doth not reside, a Preacher lawfully allowed, that is able sufficiently to teach and instruct the People.

42. Residence of Deans in their Churches.

EVery Dean, Master or Warden, or chief Governor of any Cathedral or Collegiate Church, shall be resident in his said Cathedral or Collegiate Church fourscore and ten days *Conjunctim* or *Divisim* in every year at the least, and then shall continue there in Preaching the Word of God, and keeping good Hospitality, except he shall be otherwise let with weighty and urgent causes to be approved by the Bishop of the Diocese, or in any other lawful fort dispensed with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take special care that the Statutes and laudable Customs of their Church, (not being contrary to the Word of God, or Prerogative Royal) the Statutes of this Realm being in force concerning Ecclesiastical Order, and all other Constitutions now set forth and confirmed by his Majesties Authority, and such as shall be lawfully enjoined by the Bishop of the Diocese, in his Visitation, according to the Statutes and Customs of the same Church, or the Ecclesiastical Laws of this Realm, be diligently observed, and that the Petty-Canons, Vicars Choral, and other Ministers of their Church, be urged to the study of the Holy Scriptures; and every one of them to have the New Testament not only in English, but also in Latin.

43. Deans and Prebendaries to Preach during their Residence.

THe Dean, Master, Warden or chief Governor, Prebendaries and Canons in every Cathedral and Collegiate Church, shall not only Preach there in their own persons so often as they are bound by Law, Statute, Ordinance or Custom, but shall likewise Preach in other Churches of the same Diocese where they are resident, and especially in those places whence they or their Church receive any yearly Rents or Profits. And in case they themselves be sick, or lawfully absent, they shall substitute such Licensed Preachers to supply their turns, as by the Bishop of the Diocese shall be thought meet to Preach in Cathedral Churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the Offender shall be punished by the Bishop, or by him or them to whom the Jurisdiction of that Church appertaineth, according to the quality of the Offence.

44. Prebendaries to be Resident upon their Benefices.

NO Prebendaries or Canons in Cathedral or Collegiate Churches, having one or more Benefices with Cure (and not being Residentiaries in the same Cathedral or Collegiate Churches) shall under colour of their said Prebends, absent themselves from their Benefices with Cure, above the space of one month in the year, unless it be for some urgent cause, and certain time to be allowed by the Bishop of the Diocese. And such of the said Canons and Prebendaries as by the Ordinances of the Cathedral or Collegiate Churches do stand bound to be Resident in the same, shall so among themselves fort and proportion the times of the year, concerning Residence to be kept in the said Churches, as that some of them always shall be personally Resident there: and that all those who be, or shall be Residentiaries in any Cathedral or Collegiate Church, shall after the days of their Residency appointed by their local Statutes or Customs expired, presently repair to their Benefices, or some one of them, or to some other Charge where the Law requireth their presence, there to discharge their Duties according to the Laws in that case provided. And the Bishop of the Diocese shall see the same to be duly performed and put in execution.

45. Beneficed Preachers, being Resident upon their Livings, to Preach every Sunday.

EVery Beneficed Man allowed to be a Preacher, and Residing on his Benefice, having no lawful Impediment, shall in his own Cure, or in some other Church or Chapel where he may conveniently, near adjoyning, (where no Preacher is) preach one Sermon every Sunday of the year, wherein he shall soberly and sincerely divide the word of truth to the glory of God, and to the best edification of the People.

46. Beneficed men, not Preachers, to procure monthly Sermons.

EVery Beneficed Man, not allowed to be a Preacher, shall procure Sermons to be preached in his Cure once in every month at the least, by Preachers lawfully Licensed, if his Living in the judgment of the Ordinary will be able to bear it. And upon every Sunday when there shall not be a Sermon preached in his Cure, he or his Curate shall read some one of the Homilies prescribed, or to be prescribed by Authority, to the intents aforesaid.

47. Absence of Beneficed Men to be supplied by Curates that are allowed Preachers.

EVery Beneficed Man, Licensed by the Laws of this Realm, upon urgent occasions of other service not to reside upon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient and Licensed Preacher, if the worth of the Benefice will bear it. But whosoever hath two Benefices, shall maintain a Preacher Licensed, in the Benefice where he doth not reside, except he Preach himself at both of them usually.

48. None to be Curates but allowed by the Bishop.

NO Curate or Minister shall be permitted to serve in any place, without Examination, and Admission of the Bishop of the Diocese or Ordinary of the place having Episcopal Jurisdiction, in Writing under his Hand and Seal, having respect to the greatness of the Cure, and meetness of

of the Party. And the said Curates and Ministers, if they remove from one Diocese to another, shall not be by any means admitted to serve without testimony of the Bishop of the Diocese, or Ordinary of the Place, as aforesaid, whence they came, in Writing, of their Honesty, Ability, and Conformity to the Ecclesiastical Laws of the Church of *England*. Nor any shall serve more than one Church or Chapel upon one day, except that Chapel be a Member of the Parish-Church, or united thereunto: and unless the said Church or Chapel where such a Minister shall serve in two places, be not able in the judgment of the Bishop or Ordinary, as aforesaid, to maintain a Curate.

49. *Ministers, not allowed Preachers, may not Expound.*

NO Person whatsoever not examined and approved by the Bishop of the Diocese, or not Licensed, as is aforesaid, for a sufficient or convenient Preacher, shall take upon him to Expound in his own Cure, or elsewhere, any Scripture or matter of Doctrine, but shall only study to Read plainly and aptly (without glossing or adding) the *Homilies* already set forth, or hereafter to be Published by lawful Authority, for the Confirmation of the true Faith, and for the good Instruction and Edification of the People.

50. *Strangers not admitted to Preach, without shewing their Licence.*

Neither the Minister, Church-wardens, nor any other Officers of the Church, shall suffer any Man to Preach within their Churches or Chapels, but such as by shewing their Licence to Preach, shall appear unto them to be sufficiently authorized thereunto, as is aforesaid.

51. *Strangers not admitted to Preach in Cathedral Churches without sufficient Authority.*

The Deans, Presidents, and Residentiaries of any Cathedral or Collegiate Church, shall suffer no Stranger to Preach unto the People in their Churches, except they be allowed by the Archbishop of the Province, or by the Bishop of the same Diocese, or by either of the Universities. And if any in his Sermon shall publish any Doctrine, either strange, or disagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the Convocation-House, *Anno 1562.* or from the Book of Common Prayers, the Dean or the Residents shall by their Letters, subscribed with some of their Hands that heard him, so soon as may be, give notice of the same to the Bishop of the Diocese, that he may determine the matter, and take such order therein as he shall think convenient.

52. *The Names of strange Preachers to be noted in a Book.*

That the Bishop may understand (if occasion so require) what Sermons are made in every Church of his Diocese, and who presume to Preach without Licence, the Church-wardens and Side-men shall see that the Names of all Preachers which come to their Church from any other place, be noted in a Book, which they shall have ready for that purpose: wherein every Preacher shall subscribe his Name, the day when he preached, and the Name of the Bishop of whom he had Licence to Preach.

53. *No publick Opposition between Preachers.*

IF any Preacher shall in the Pulpit particularly, or namely of purpose, impugn or confute any Doctrine delivered by any other Preacher in the same Church, or in any Church near adjoining, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to do in that case, because upon such publick dissenting and contradicting, there may grow much offence and disquietness unto the People: the Church-wardens or Party grieved shall forthwith signify the same to the said Bishop, and not suffer the said Preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of Contention in the Church, until the Bishop hath taken further order therein: who shall with all convenient speed so proceed therein, that publick satisfaction may be made in the Congregation where the offence was given. Provided, That if either of the Parties offending do appeal, he shall not be suffered to preach, *pendente lite.*

54. *The Licences of Preachers refusing Conformity, to be void.*

IF any Man Licensed heretofore to Preach, by any Archbishop, Bishop, or by either of the Universities, shall at any time from henceforth refuse to Conform himself to the Laws, Ordinances, and Rites Ecclesiastical established in the Church of *England*, he shall be admonished by the Bishop of the Diocese, or Ordinary of the Place, to submit himself to the use and due exercise of the same. And if after such Admonition, he do not conform himself within the space of one month, We determine and decree, That the Licence of every such Preacher shall thereupon be utterly void and of none effect.

55. *The Form of a Prayer to be used by all Preachers before their Sermons.*

BEfore all Sermons, Lectures and Homilies, the Preachers and Ministers shall move the People to joyn with them in Prayer, in this Form, or to this Effect, as briefly as conveniently they may. Ye shall pray for Christs holy Catholick Church, that is, for the whole Congregation of Christian people dispersed throughout the whole World, and especially for the Churches of *England, Scotland and Ireland.* And herein I require you most especially to pray for the Kings most excellent Majesty, our Sovereign Lord *JAMES,* King of *England, Scotland, France and Ireland,* Defender

of the Faith, and Supreme Governor in these his Realms, and all other his Dominions and Countries, over all Persons, in all Causes, as well Ecclesiastical as Temporal. Ye shall also pray for our Gracious Queen *ANNE,* the Noble Prince *HENRY,* and the rest of the King and Queens Royal Issue. Ye shall also pray for the Ministers of Gods holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. Ye shall also pray for the Kings most honourable Council, and for all the Nobility and Magistrates of this Realm, that all and every of these in their several Callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his People, remembering the Account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in the true Faith and Fear of God, in humble Obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the Faith of Christ, and pray unto God that we may have grace to direct our lives after their good Example: that this life ended, we may be made partakers with them of the glorious Resurrection in the life everlasting; always concluding with the Lords Prayer.

56. *Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a year at the least.*

EVERY Minister, being possessed of a Benefice that hath Cure and Charge of Souls, although he chiefly attend to Preaching, and hath a Curate under him to execute the other Duties which are to be performed for him in the Church, and likewise every other stipendary Preacher that readeth any Lecture, or Catechiseth, or Preacheth in any Church or Chapel, shall twice at the least every year read himself the Divine Service upon two several Sundays publickly, and at the usual times, both in the Forenoon and Afternoon in the Church which he so possesseth, or where he Readeth, Catechiseth, or Preacheth, as is aforesaid, and shall likewise as often in every year administer the Sacraments of Baptism (if there be any to be baptized) and of the Lords Supper, in such manner and form, and with the observation of all such Rites and Ceremonies as are prescribed by the Book of Common Prayer in that behalf: which if he do not accordingly perform, then shall he that is possessed of a Benefice (as before) be suspended: and he that is but a Reader, Preacher, or Catechizer, be removed from his Place by the Bishop of the Diocese, until he or they shall submit themselves to perform all the said Duties, in such manner and sort as before is prescribed.

57. *The Sacraments not to be refused at the Hands of unpreaching Ministers.*

WHEREAS divers persons, seduced by false Teachers, do refuse to have their Children baptized by a Minister that is no Preacher, and to receive the holy Communion at his hands in the same respect, as though the virtue of those Sacraments did depend upon his ability to Preach: Forasmuch as the Doctrine both of Baptism and of the Lords Supper is so sufficiently set down in the Book of Common Prayer to be used at the Administration of the said Sacraments, as nothing can be added unto it that is material and necessary: We do require and charge every such Person seduced as aforesaid, to reform that their wilfulness, and to submit himself to the Order of the Church in that behalf, both the said Sacraments being equally effectual, whether they be ministered by a Minister that is no Preacher, or by one that is a Preacher. And if any hereafter shall offend herein, or leave their own Parish-Churches in that respect, and Communicate, or cause their Children to be baptized in other Parishes abroad, and will not be moved thereby to reform that their Error and unlawful Course: Let them be presented to the Ordinary of the Place by the Minister, Church-wardens, and Side-men or Quest-men of the Parishes where they dwell, and there receive such Punishment by Ecclesiastical Censures, as such obstinacy doth worthily deserve: that is, Let them (persisting in their wilfulness) be suspended, and then after a months further obstinacy, Excommunicated. And likewise, if any Parson, Vicar, or Curate, shall after the publishing hereof, either receive to the Communion any such Persons which are not of his own Church and Parish, or shall baptize any of their Children, thereby strengthening them in their said Errors: Let him be suspended, and not released thereof until he do faithfully promise that he will not afterwards offend therein.

58. *Ministers reading Divine Service, and Administring the Sacraments, to wear Surplices, and Graduates therewithal Hoods.*

EVERY Minister saying the Publick Prayers, or ministring the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplice with Sleeves, to be provided at the charge of the Parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers as are Graduates, shall wear upon their Surplices at such times, such Hoods as by the Orders of the Universities are agreeable to their Degrees, which no Minister shall wear (being no Graduate) under pain of Suspension. Notwithstanding it shall be lawful for such Ministers as are not Graduates, to wear upon their Surplices in stead of Hoods, some decent Tippet of Black, so it be not Silk,

59. *Ministers to Catechize every Sunday.*

Every Parson, Vicar, or Curate, upon every Sunday and Holy-day before Evening Prayer, shall for half an hour or more, examine and instruct the Youth and Ignorant Persons of his Parish, in the Ten Commandments, the Articles of the Belief, and in the Lords Prayer: and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all Fathers, Mothers, Masters, and Mistresses shall cause their Children, Servants and Apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself, he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then Excommunicated, and so remain until he will be reformed. And likewise if any of the said Fathers, Mothers, Masters or Mistresses, Children, Servants, or Apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid: Let them be suspended by their Ordinaries, (if they be not Children) and if they so persist by the space of a Month, then let them be Excommunicated.

60. *Confirmation to be performed once in three Years.*

Forasmuch as it hath been a solemn, ancient, and laudable Custom in the Church of God, continued from the Apostles times, that all Bishops should lay their Hands upon Children baptized and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call *Confirmation*, and that this holy Action hath been accustomed in the Church in former Ages, to be performed in the Bishops Visitation every third year: We will and appoint, that every Bishop, or his Suffragan in his accustomed Visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some Infirmary, he be not able personally to Visit, then he shall not omit the Execution of that Duty of *Confirmation* the next year after, as he may conveniently.

61. *Ministers to prepare Children for Confirmation.*

Every Minister that hath Cure and Charge of Souls, for the better accomplishing of the Orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial care as that none shall be presented to the Bishop for him to lay his Hands upon, but such as can render an account of their Faith according to the Catechism in the said Book contained. And when the Bishop shall assign any time for the performance of that part of his Duty, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be Confirmed.

62. *Ministers not to Marry any Persons without Banns or Licence.*

NO Minister upon pain of suspension *per triennium ipso facto*, shall celebrate Matrimony between any persons, without a Faculty or Licence granted by some of the persons in these our Constitutions expressed, except the Banns of Matrimony have been first published three several Sundays or Holy-days in the time of Divine Service in the Parish-Churches and Chapels where the said Parties dwell, according to the Book of Common Prayer. Neither shall any Minister, upon the like pain, under any pretence whatsoever, joyn any Persons so Licensed in Marriage at any unreasonable times, but only between the hours of Eight and Twelve in the Forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service: nor when Banns are thrice asked (and no Licence in that respect necessary) before the Parents or Governors of the parties to be Married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their Consents given to the said Marriage.

63. *Ministers of Exempt Churches, not to Marry without Banns or Licence.*

Every Minister who shall hereafter celebrate Marriage between any Persons contrary to our said Constitutions, or any part of them, under colour of any peculiar Liberty, or Privilege claimed to appertain to certain Churches and Chapels, shall be suspended *per triennium*, by the Ordinary of the place where the Offence shall be committed. And if any such Minister shall afterwards remove from the place where he hath committed that fault before he be suspended, as is aforesaid, then shall the Bishop of the Diocese, or Ordinary of the place where he remaineth, upon Certificate under the Hand and Seal of the other Ordinary, from whose Jurisdiction he removed, execute that Censure upon him.

64. *Ministers solemnly to bid Holy-days.*

Every Parson, Vicar or Curate, shall in his several Charge declare to the People every Sunday, at the time appointed in the Communion-Book, whether there be any Holy days or Fasting-days the Week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that Duty, let him be Censured according to Law, until he submit himself to the due performance of it.

65. *Ministers solemnly to denounce Recusants and Excommunicates.*

All Ordinaries shall in their several Jurisdictions carefully see and give order, that as well those who for obstinate refusing to frequent Divine Service established by publick Authority within this Realm of England, as those also (especially of the better sort and condition) who for notorious Contumacy or other notable Crimes stand lawfully Excommunicate, (unless within three months immediately after the said Sentence of Excommunication pronounced against them, they reform themselves, and obtain the benefit of Absolution) be every six months ensuing, as well in the Parish-Church as in the Cathedral-Church of the Diocese in which they remain, by the Minister openly in time of Divine Service upon some Sunday, denounced and declared Excommunicate, that others may be thereby both admonished to refrain their Company and Society, and excited the rather to procure out a Writ *De Excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the Register of every Ecclesiastical Court, shall yearly between *Michaelmas* and *Christmas*, duly certify the Archbishop of the Province of all and singular the Premises aforesaid.

66. *Ministers to confer with Recusants.*

Every Minister being a Preacher, and having any Popish Recusant or Recusants in his Parish, and thought fit by the Bishop of the Diocese, shall labour diligently with them from time to time, thereby to reclaim them from their Errors. And if he be no Preacher, or not such a Preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the Diocese thereof, who shall not only appoint some neighbour Preacher or Preachers adjoining to take that labour upon them, but himself also (as his important affairs will permit him) shall use his best endeavour by instruction, perswasion, and all good means he can devise, to reclaim both them and all other within his Diocese so affected.

67. *Ministers to visit the Sick.*

When any Person is dangerously sick in any Parish, the Minister or Curate (having knowledge thereof) shall resort unto him or her (if the Disease be not known, or probably suspected to be infectious) to instruct and comfort them in their Distress, according to the Order of the Communion-Book, if he be no Preacher: or if he be a Preacher, then as he shall think most needful and convenient. And when any is passing out of this life, a Bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the Parties death (if it so fall out) there shall be rung no more but one short peal, and one other before the Burial, and one other after the Burial.

68. *Ministers not to refuse to Christen or Bury.*

NO Minister shall refuse or delay to Christen any Child according to the Form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy-days to be Christened, or to bury any Corps that is brought to the Church or Church-yard (convenient warning being given him thereof before) in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to Christen the one, or bury the other, except the Party deceased were denounced Excommunicated *Majori Excommunicatione*, for some grievous and notorious Crime, (and no man able to testify of his Repentance) he shall be suspended by the Bishop of the Diocese from his Ministry by the space of three months.

69. *Ministers not to defer Christning, if the Child be in danger.*

If any Minister being duly, without any manner of collusion, informed of the weakness and danger of death of any Infant unbaptized in his Parish, and thereupon desired to go or come to the place where the said Infant remaineth, to Baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence shall so defer the time, as when he might conveniently have resorted to the place, and have baptized the said Infant, it dieth through such his default unbaptized; the said Minister shall be suspended for three months, and before his restitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but to the Curate or Substitute present.

70. *Ministers to keep a Register of Christnings, Weddings, and Burials.*

IN every Parish-Church and Chapel within this Realm, shall be provided one Parchment-Book at the charge of the Parish, wherein shall be written the day and year of every Christning, Wedding, and Burial, which have been in that Parish since the time that the Law was first made in that behalf, so far as the ancient Books thereof can be procured, but especially since the beginning of the Reign of the late Queen. And for the safe keeping of the said Book, the Church-wardens, at the charge of the Parish, shall provide one sure Coffer, with three Locks and Keys; whereof the one to remain with the Minister, and the other two with the Church-wardens severally; so that neither the Minister without the two Church-wardens, nor the Church-wardens without the Minister, shall at any time take that Book out of the said Coffer. And henceforth upon every Sabbath-day, immediately after Morning or Evening Prayer, the Minister

and Church-wardens shall take the said Parchment-Book out of the said Coffer, and the Minister in the presence of the Church-wardens shall Write and Record in the said Book, the Names of all Persons Christened, together with the Names and Surnames of their Parents, and also the Names of all Persons Married and Buried in that Parish, in the Week before, and the Day and Year of every such Christning, Marriage and Burial: And that done, they shall lay up that Book in the Coffer as before: And the Minister and Church-wardens unto every Page of that Book, when it shall be filled with such Inscriptions, shall subscribe their Names. And the Church-wardens shall once every year, within one Month after the Five and twentieth day of *March*, transmit unto the Bishop of the Diocese, or his Chancellor, a true Copy of the Names of all Persons Christened, Married or Buried in their Parish in the Year before (ended the said Five and twentieth day of *March*) and the certain Days and Months in which every such Christning, Marriage and Burial was had, to be subscribed with the Hands of the said Minister and Church-wardens, to the end the same may faithfully be preserved in the Registry of the said Bishop: which Certificate shall be received without Fee. And if the Minister or Church-wardens shall be negligent in performance of any thing herein contained, it shall be lawful for the Bishop or his Chancellor to convent them, and proceed against every of them as Contemnors of this our Constitution.

71. Ministers not to Preach or Administer the Communion in Private Houses.

NO Minister shall Preach or Administer the holy Communion in any Private House, except it be in times of necessity, when any being either so impotent, as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of the holy Sacrament, upon pain of suspension for the first Offence, and Excommunication for the second. Provided, that Houses are here reputed for Private Houses, wherein are no Chapels dedicated and allowed by the Ecclesiastical Laws of this Realm. And Provided also, under the pains before expressed, that no Chaplains do Preach or Administer the Communion in any other Places, but in the Chapels of the said Houses; and that also they do the same very seldom upon Sundays and Holy-days: so that both the Lords and Masters of the said Houses and their Families shall at other times resort to their own Parish-Churches, and there receive the holy Communion at the least once every year.

72. Ministers not to appoint Publick or Private Fasts or Prophecies, or to Exorcize, but by Authority.

NO Minister or Ministers shall, without the Licence and Direction of the Bishop of the Diocese first obtained and had under his Hand and Seal, appoint or keep any solemn Fasts, either Publickly or in any Private Houses, other than such as by Law are, or by Publick Authority shall be appointed, nor shall be wittingly present at any of them, under pain of Suspension for the first fault, of Excommunication for the second, and of Deposition from the Ministry for the third. Neither shall any Minister not Licensed, as is aforesaid, presume to appoint or hold any Meetings for Sermons, commonly termed by some Prophecies or Exercises, in Market-Towns or other places, under the said Pains: nor without such Licence to attempt upon any pretence whatsoever, either of possession or obsession, by Fasting and Prayer to cast out any Devil or Devils, under pain of the imputation of Imposture or Cozenage, and Deposition from the Ministry.

73. Ministers not to hold Private Conventicles.

FOrasmuch as all Conventicles and secret Meetings of Priests and Ministers, have been ever justly accounted very hurtful to the State of the Church wherein they live: We do now Ordain and Constitute, That no Priests or Ministers of the Word of God, nor any other Persons, shall meet together in any Private House or elsewhere, to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the Doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the Government and Discipline now established in the Church of England, under pain of Excommunication *ipso facto*.

74. Decency in Apparel enjoined to Ministers.

THe true, ancient and flourishing Churches of Christ being ever desirous that their Prelacy and Clergy might be had as well in outward Reverence, as otherwise regarded for the worthiness of their Ministry, did think it fit, by a prescript form of decent and comely Apparel, to have them known to the People, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God: We therefore following their grave Judgment, and the ancient custom of the Church of England, and hoping that in time new-fangleness of Apparel in some factious persons will die of it self, do Constitute and Appoint, That the Archbishops and Bishops shall not intermit to use the accustomed Apparel of their Degrees. Likewise all Deans, Masters of Colleges, Archdeacons, and Prebendaries in Cathedral and Collegiate-Churches (being Priests or Deacons) Doctors in Divinity, Law and Physick, Bachelors in Divinity, Masters of Arts, and Bachelors of Law, having any Ecclesiastical Living, shall usually wear Gowns with standing Collars, and Sleeves strait at the Hands, or wide Sleeves, as is used in the Universities, with Hoods or Tippets of Silk or Sarcenet, and square Caps. And that all other Ministers admitted or to be admitted into that Function,

shall also usually wear the like Apparel, as is aforesaid, except Tippets only. We do further in like manner Ordain, That all the said Ecclesiastical Persons above mentioned, shall usually wear in their Journeys, Cloaks with Sleeves, commonly called Priests Cloaks, without Gards, Welts, long Buttons or Cuts. And no Ecclesiastical Person shall wear any Coif or wrought Night-cap, but only plain Night-caps of black Silk, Satten or Velvet. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any Holiness or special Worthiness to the said Garments, but for Decency, Gravity and Order, as is before specified. In Private Houses, and in their Studies, the said Persons Ecclesiastical may use any comely and Scholar-like Apparel, provided that it be not cut or pinkt; and that in publick they go not in their Doublet and Hose, without Coats or Cassocks: and that they wear not any light coloured Stockings. Likewise poor Beneficed Men and Curates (not being able to provide themselves long Gowns) may go in short Gowns, of the fashion aforesaid.

75. Sober Conversation required in Ministers.

NO Ecclesiastical Person shall at any time, other than for their honest necessities, resort to any Taverns or Ale-Houses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile Labour, or to Drinking or Riot, spending their time idly by Day or by Night, playing at Dice, Cards or Tables, or any other unlawful Game: but at all times convenient, they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest Study or Exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God, having always in mind, that they ought to excel all others in purity of life, and should be Examples to the People to live well and Christianly, under pain of Ecclesiastical Censures, to be inflicted with severity, according to the qualities of their offences.

76. Ministers at no time to forsake their Calling.

NO Man being admitted a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterward use himself in the course of his life as a Lay-man, upon pain of Excommunication. And the Names of all such Men, so forsaking their Calling, the Church-wardens of the Parish where they dwell shall present to the Bishop of the Diocese, or to the Ordinary of the Place, having Episcopal jurisdiction.

School-Masters.

77. None to teach School without Licence.

NO Man shall teach either in Publick School, or Private House, but such as shall be allowed by the Bishop of the Diocese, or Ordinary of the Place under his Hand and Seal, being found meet as well for his Learning and dexterity in Teaching, as for sober and honest Conversation, and also for right understanding of Gods True Religion, and also except he shall first subscribe to the First and Third Articles aforesaid simply, and to the two first Clauses of the Second Article.

78. Curates desirous to Teach, to be Licensed before others.

IN what Parish-Church or Chapel soever there is a Curate which is a Master of Arts, or Batchelor of Arts, or is otherwise well able to Teach Youth, and will willingly so do, for the better increase of his Living, and training up of Children in Principles of true Religion: We Will and Ordain, That a Licence to teach Youth of the Parish where he serveth, be granted to none by the Ordinary of that Place, but only to the said Curate. Provided always, That this Constitution shall not extend to any Parish or Chapel in Country-Towns where there is a Publick School Founded already; in which case we think it not meet to allow any to teach Grammar, but only him that is allowed for the said Publick School.

79. The Duty of School-Masters.

ALl School-Masters shall Teach in English or Latin, as the Children are able to bear, the Larger or Shorter Catechism heretofore by Publick Authority set forth. And as often as any Sermon shall be upon Holy and Festival Days, within the Parish where they Teach, they shall bring their Scholars to the Church where such Sermon shall be made, and there see them quietly and soberly behave themselves, and shall examine them at times convenient after their return, what they have born away of such Sermons. Upon other days, and at other times they shall train them up with such Sentences of Holy Scriptures, as shall be most expedient to induce them to all Godliness: And they shall teach the Grammar set forth by King *HENRY* the Eighth, and continued in the times of King *EDWARD* the Sixth, and Queen *ELIZABETH*, of noble Memory, and none other. And if any School-Master being Licensed and having subscribed, as aforesaid, shall offend in any of the Premises, or either Speak, Write, or Teach against any thing whereunto he hath formerly subscribed, (if upon Admonition by the Ordinary he do not amend and reform himself) let him be suspended from Teaching School any longer.

Things

Things appertaining to Churches.

80. *The great Bible, and Book of Common Prayer, to be had in every Church.*

THE Church-wardens or Quest-men of every Church and Chapel, shall at the charge of the Parish provide the Book of Common Prayer, lately explained in some few points by his Majesties Authority according to the Laws and his Highness Prerogative in that behalf, and that with all convenient speed, but at the furthest within two Months after the Publishing of these our Constitutions. And if any Parishes be yet unfurnished of the Bible of the largest Volume, or of the Books of Homilies allowed by Authority, the said Church-wardens shall within convenient time provide the same at the like Charge of the Parish.

81. *A Font of Stone for Baptism in every Church.*

ACCORDING to a former Constitution, too much neglected in many Places, We appoint, That there shall be a Font of Stone in every Church and Chapel where Baptism is to be ministered; the same to be set in the ancient usual Places. In which only Font the Minister shall Baptize publickly.

82. *A decent Communion-Table in every Church.*

WHEREAS we have no doubt but that in all Churches within the Realm of England, convenient and decent Tables are provided and placed for the celebration of the holy Communion, we appoint that the same Tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered in time of Divine Service with a Carpet of Silk or other decent Stuff, thought meet by the Ordinary of the Place, if any question be made of it, and with a fair linen Cloth at the time of the Ministration, as becometh that Table, and so stand, saving when the said holy Communion is to be administered. At which time the same shall be placed in so good sort within the Church or Chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently and in more number may Communicate with the said Minister; and that the Ten Commandments be set upon the East-end of every Church and Chapel, where the People may best see and read the same, and other chosen Sentences written upon the Walls of the said Churches and Chapels in places convenient: And likewise that a convenient Seat be made for the Minister to read Service in. All these to be done at the charge of the Parish.

83. *A Pulpit to be provided in every Church.*

THE Church-wardens or Quest-men at the common charge of the Parishioners in every Church, shall provide a comely and decent Pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question do arise, and to be there seemly kept for the Preaching of Gods Word.

84. *A Chest for Alms in every Church.*

THE Church-wardens shall provide and have within Three Months after the publishing of these Constitutions, a strong Chest, with a hole in the upper part thereof, to be provided at the charge of the Parish (if there be none such already provided) having Three Keys; of which one shall remain in the custody of the Parson, Vicar or Curate, and the other two in the custody of the Church-wardens for the time being: which Chest they shall set and fasten in the most convenient place, to the intent the Parishioners may put into it their Alms for their poor Neighbours. And the Parson, Vicar or Curate shall diligently from time to time, and especially when Men make their Testaments, call upon, exhort, and move their Neighbours to confer, and give as they may well spare to the said Chest; declaring unto them, That whereas heretofore they have been diligent to bestow much Substance otherwise than God commanded, upon superstitious Uses, now they ought at this time to be much more ready to help the Poor and needy, knowing that to relieve the Poor, is a Sacrifice which pleaseth God: And that also, whatsoever is given for their comfort, is given to Christ himself, and is so accepted of him, that he will mercifully reward the same. The which Alms and Devotion of the People, the Keepers of the Keys shall Yearly, Quarterly, or oftner (as need requireth) take out of the Chest, and distribute the same in the presence of most of the Parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy Neighbours.

85. *Churches to be kept in sufficient Reparations.*

THE Church-wardens or Quest-men shall take care, and provide that the Churches be well and sufficiently repaired, and so from time to time kept and maintained, that the Windows be well glazed, and that the Floors be kept paved, plain and even, and all things there in such an orderly and decent sort, without dust, or any thing that may be either noisome or unseemly, as best becometh the House of God, and is prescribed in an Homily to that effect. The like care they shall take, that the Church-yards

be well and sufficiently repaired, fenced and maintained with Walls, Rails or Pales, as have been in each place accustomed, at their charges unto whom by Law the same appertaineth: but especially they shall see that in every meeting of the Congregation peace be well kept, and that all persons Excommunicated, and so denounced, be kept out of the Church.

86. *Churches to be surveyed, and the Decays certified to the High-Commissioners.*

EVERY Dean, Dean and Chapter, Archdeacon, and others which have Authority to hold Ecclesiastical Visitations by Composition, Law or Prescription, shall survey the Churches of his or their Jurisdiction, once in every three years, in his own person, or cause the same to be done, and shall from time to time within the said three years, certify the High-Commissioners for Causes Ecclesiastical, every year, of such defects in any the said Churches, as he or they do find to remain unrepaired, and the Names and Surnames of the Parties faulty therein. Upon which Certificate we desire that the said High-Commissioners will *ex officio mero* send for such Parties, and compel them to obey the just and lawful Decrees of such Ecclesiastical Ordinaries, making such Certificates.

87. *A Terrier of Glebe-lands, and other Possessions belonging to Churches.*

WE Ordain, that the Archbishops, and all Bishops within their several Dioceses, shall procure (as much as in them lieth) that a true Note and Terrier of all the Glebes, Lands, Meadows, Gardens, Orchards, Houses, Stocks, Implements, Tenements and Portions of Tithes lying out of their Parishes (which belong to any Parsonage, or Vicarage, or Rural Prebend) be taken by the view of honest Men in every Parish, by the appointment of the Bishop, whereof the Minister to be one, and be laid up in the Bishops Registry, there to be for a perpetual Memory thereof.

88. *Churches not to be Prophaned.*

THE Church-wardens or Quest-men, and their Assistants shall suffer no Plays, Feasts, Banquets, Suppers, Church-ales Drinkings, Temporal Courts or Leets, Lay-Juries, Musters, or any other prophane Usage to be kept in the Church, Chapel or Church-yard, neither the Bells to be rung superstitiously, upon Holy-days or Eves abrogated by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the Minister of the Place, and by themselves.

Church-wardens or Quest-men, and Side-men or Assistants.

89. *The Choice of Church-wardens, and their Account.*

ALL Church-wardens or Quest-men in every Parish, shall be chosen by the joint consent of the Minister and the Parishioners, if it may be: But if they cannot agree upon such a choice, then the Minister shall choose one, and the Parishioners another: and without such a joint or several choice, none shall take upon them to be Church-wardens, neither shall they continue any longer than one year in that Office, except perhaps they be chosen again in like manner. And all Church-wardens at the end of their Year, or within a month after at the most, shall, before the Minister and the Parishioners, give up a just account of such Money as they have received, and also what particularly they have bestowed in Reparations, and otherwise for the use of the Church. And last of all, going out of their Office, they shall truly deliver up to the Parishioners whatsoever Money or other things of right belonging to the Church or Parish, which remaineth in their hands, that it may be delivered over by them to the next Church-wardens by Bill indented.

90. *The Choice of Side-men, and their Joint Office with Church-wardens.*

THE Church-wardens or Quest-men of every Parish, and two or three or more discreet Persons in every Parish, to be chosen for Side-men or Assistants by the Minister and Parishioners, if they can agree, (otherwise to be appointed by the Ordinary of the Diocese) shall diligently see that all the Parishioners duly resort to their Church upon all Sundays and Holy-days, and there continue the whole time of Divine Service: and none to walk or to stand idle or talking in the Church, or in the Church-yard, or the Church-porch during that time. And all such as shall be found slack or negligent in resorting to the Church, (having no great or urgent cause of absence) they shall earnestly call upon them: and after due monition (if they amend not) they shall present them to the Ordinary of the Place. The choice of which Persons, *viz.* Church-wardens or Quest-men, Side-men or Assistants, shall be yearly made in Easter-week.

Parish-

Parish-Clerks.

91. *Parish-Clerks to be chosen by the Minister.*

NO Parish-Clerk upon any Vacation shall be chosen within the City of London, or elsewhere within the Province of Canterbury, but by the Parson or Vicar: or where there is no Parson or Vicar, by the Minister of that place for the time being: Which Choice shall be signified by the said Minister, Vicar or Parson, to the Parishioners the next Sunday following in the time of Divine Service. And the said Clerk shall be of Twenty years of age at the least, and known to the said Parson, Vicar or Minister, to be of honest conversation, and sufficient for his Reading, Writing, and also for his competent skill in Singing (if it may be.) And the said Clerks so chosen shall have and receive their Ancient Wages, without fraud or diminution, either at the hands of the Churchwardens at such times as hath been accustomed, or by their own collection, according to the most ancient custom of every Parish.

Ecclesiastical Courts belonging to the Archbishops Jurisdiction.

92. *None to be cited into divers Courts for Probate of the same Will.*

FOrasmuch as many heretofore have been by Apparitors both of inferiour Courts, and of the Courts of the Archbishops prerogative much distracted, and diversly called, and summoned for Probate of Wills, or to take Administrations of the Goods of persons dying Intestate, and are thereby vexed and grieved with many causeless and unnecessary troubles, molestations and expences: We constitute and appoint, That all Chancellors, Commissaries or Officials, or any other exercising Ecclesiastical Jurisdiction whatsoever, shall at the first charge with an Oath all persons called, or voluntarily appearing before them for the Probate of any Will, or the Administration of any Goods, whether they know, or (moved by any special inducement) do firmly believe that the party deceased (whose Testament or Goods depend now in question) had at the time of his or her death, any Goods or good Debts in any other Diocese or Dioceſes, or peculiar Jurisdiction within that Province, than in that wherein the said Party died, amounting to the value of five pounds. And if the said Person cited, or voluntarily appearing before him, shall upon his Oath affirm, That he knoweth, or (as aforesaid) firmly believeth, that the said party deceased had Goods or good Debts in any other Diocese or Dioceſes, or peculiar Jurisdiction within the said Province, to the value aforesaid, and particularly specify and declare the same; then shall he presently dismiss him, not presuming to intermeddle with the Probate of the said Will, or to grant Administration of the Goods of the party so dying Intestate: neither shall he require or exact any other charges of the said parties more than such only as are due for the Citation, and other Process had and used against the said parties, upon their further contumacy; but shall openly and plainly declare and profess, That the said cause belongeth to the Prerogative of the Archbishop of that Province, willing and admonishing the party to prove the said Will, or require Administration of the said Goods in the Court of the said Prerogative, and to exhibit before him the said Judge the Probate or Administration under the Seal of the Prerogative within forty days next following. And if any Chancellor, Commissary, Official or other exercising Ecclesiastical Jurisdiction whatsoever, or any their Register shall offend herein, let him be *ipſo facto* suspended from the execution of his Office, not to be absolved or released until he have restored to the party all expences by him laid out contrary to the tenour of the Premises: and every such Probate of any Testament or Administration of Goods so granted, shall be held void and frustrate to all effects of the Law whatsoever.

Furthermore, we charge and enjoyn, that the Register of every inferior Judge do without all difficulty or delay, certify and inform the Apparitor of the Prerogative Court, repairing unto him once a month and no oftner, what Executors or Administrators have been by his said Judge for the Incompetency of his own Jurisdiction, dismissed to the said Prerogative Court within the month next before, under pain of a months suspension from the exercise of his Office for every default therein. Provided, that this Canon or any thing therein contained, be not prejudicial to any composition between the Archbishop and any Bishop, or other Ordinary, nor to any inferior Judge that shall grant any Probate of Testament or Administration of Goods to any party that shall voluntarily desire it, both out of the said inferior Court, and also out of the Prerogative. Provided likewise, that if any man die *in itinere*, the Goods that he hath about him at that present, shall not cause his Testament or Administration to be liable unto the Prerogative Court.

93. *The Rate of Bona notabilia liable to the Prerogative Court.*

Furthermore, we decree and ordain, That no Judge of the Archbishops Prerogative shall henceforward Cite, or cause to be Cited *ex officio* any person whatsoever to any of the aforesaid intents, unless he have knowledge that the party deceased was at the time of his Death possessed of Goods and Chattels in some other Diocese or Dioceſes, or peculiar Jurisdiction within that Province than in that wherein he died, amounting to the value of five pounds at the least: decreeing and declaring, that whoſo hath not Goods in divers Dioceſes to the said sum or value, shall not be accounted to have *Bona notabilia*. Always provided, That this clause here, and in the former Constitution mentioned, shall not prejudice those Dioceſes where by composition or custom *Bona notabilia* are rated at a greater sum. And if any Judge of the Prerogative Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person to be Cited into his Court contrary to the tenor of the Premises, he shall restore to the party so Cited all his costs and charges, and the acts and proceedings in that behalf shall be held void and frustrate. Which expences, if the said Judge or Register, or Apparitor shall refuse accordingly to pay, he shall be suspended from the exercise of his Office until he yield to the performance thereof.

94. *None to be Cited into the Arches or Audience, but dwellers within the Archbishops Dioceſe or Peculiars.*

NO Dean of the Arches, nor Official of the Archbishops Consistory, nor any Judge of the Audience, shall henceforward in his own Name, or in the Name of the Archbishop, either *ex officio* or at the instance of any party, originally cite, summon, or any way compel, or procure to be cited, summoned or compelled any person which dwelleth not within the particular Diocese or peculiar of the said Archbishop, to appear before him, or any of them, for any cause or matter whatsoever belonging to Ecclesiastical cognizance, without the Licence of the Dioceſan first had and obtained in that behalf, other than in such particular cases only as are expressly excepted and reserved in and by a Statute *Ann. 23 H. 8. cap. 9.* And if any of the said Judges shall offend herein, he shall for every such offence be suspended from the exercise of his Office, for the space of three whole months.

95. *The Restraint of double Quarrels.*

Albeit by former Constitutions of the Church of England, every Bishop hath had two months space to enquire and inform himself of the sufficiency and qualities of every Minister, after he hath been presented unto him to be Instituted into any Benefice: Yet for the avoiding of some Inconveniences, we do now abridge and reduce the said two months unto eight and twenty days only. In respect of which abridgment, we do ordain and appoint, that no double Quarrel shall hereafter be granted out of any of the Archbishops Courts at the Suit of any Minister whoſoever, except he shall first take his personal Oath, that the said eight and twenty days at the least are expired, after he first tendred his Presentation to the Bishop, and that he refused to grant him Institution thereupon: or shall enter Bonds with sufficient Sureties to prove the same to be true, under pain of Suspension of the Granter thereof from the execution of his Office, for half a year, *toies quories*, to be denounced by the said Archbishop, and Nullity of the double Quarrel aforesaid, so unduly procured, to all intents and purposes whatsoever. Always provided, that within the said eight and twenty days, the Bishop shall not institute any other to the prejudice of the said party before presented, *sub pena nullitatis*.

96. *Inhibitions not to be granted without the Subscription of an Advocate.*

That the Jurisdictions of Bishops may be preserved (as near as may be) entire and free from prejudice, and that for the behoof of the Subjects of this Land, better Provision be made, that henceforward they be not grieved with frivolous and wrongful Suits and Moleſtations: It is ordained and provided, That no Inhibition shall be granted out of any Court belonging to the Archbishop of Canterbury at the instance of any Party, unless it be subscribed by an Advocate practising in the said Court: which the said Advocate shall do freely, not taking any Fee for the same, except the Party prosecuting the Suit, do voluntarily bestow some Gratuity upon him for his Counsel and Advice in the said Cause. The like course shall be used in granting forth any Inhibition at the instance of any Party by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiastical Jurisdiction: And if in the Court or Consistory of any Bishop there be no Advocate at all, then shall the subscription of a Proctor practising in the same Court, be held sufficient.

97. *Inhibitions not to be granted until the Appeal be exhibited to the Judge.*

IT is further ordered and decreed, That henceforward no Inhibition be granted by occasion of any Interlocutory Decree, or in any cause of correction whatsoever, except under the form aforesaid: And moreover, That before the going out of any such Inhibition, the Appeal it self, or a Copy thereof (avouched by Oath to be just and true) be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed, both of the quality of the crime, and of the cause of the grievance, before the granting forth of the said Inhibition. And every Appellant, or his lawful Proctor, shall before the obtaining of any such Inhibition, shew and exhibit to the Judge or his Surrogate in Writing, a true Copy of those Acts wherewith he complaineth himself to be agrieved, and from which he appealeth, or shall take a corporal Oath that he hath performed his diligence and true endeavour for the obtaining of the same, and could not obtain it at the hands of the Register in the Country, or his Deputy, tendring him his Fee. And if any Judge or Register shall either procure or permit any Inhibition to be sealed, so as is said, contrary to the form and limitation above specified, let him be suspended from the execution of his Office, for the space of three months: If any Proctor, or other Person whatsoever by his appointment, shall offend in any of the premises, either by making or sending out any Inhibition, contrary to the tenour of the said Premises, let him be removed from the exercise of his Office, for the space of a whole year, without hope of release or restoring.

98. *Inhibitions not to be granted to Factious Appellants, unless they first subscribe.*

FORasmuch as they who break the Laws cannot in reason claim any benefit or protection by the same: We decree and appoint, that after any Judge Ecclesiastical hath proceeded judicially against obstinate and factious persons, and contemners of Ceremonies, for not observing the Rites and Orders of the Church of England, or for contempt of publick Prayer, no Judge *ad quem*, shall admit or allow any his or their Appeals, unless he having first seen the Original Appeal, the party appellant do first personally promise and avow, that he will faithfully keep and observe all the Rites and Ceremonies of the Church of England, as also the prescript Form of Common Prayer, and do likewise subscribe to the three Articles formerly by us specified and declared.

99. *None to Marry within the Degrees prohibited.*

NO Person shall Marry within the Degrees prohibited by the Laws of God, and expressed in a Table set forth by Authority in the Year of our Lord God 1563. and all Marriages so made and contracted shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the Parties so Married shall by Course of Law be separated. And the aforesaid Table shall be in every Church publickly set up and fixed at the charge of the Parish.

100. *None to Marry under 21 Years, without their Parents Consent.*

NO Children under the age of one and twenty years complete, shall Contract themselves or Marry without the Consent of their Parents, or of their Guardians and Governors, if their Parents be deceased.

101. *By whom Licences to Marry without Banns shall be granted, and to what sort of Persons.*

NO Faculty or Licence shall be henceforth granted for Solemnization of Matrimony betwixt any Parties, without thrice open publication of the Banns according to the Book of Common Prayer, by any Person exercising any Ecclesiastical Jurisdiction, or claiming any Privileges in the right of their Churches; but the same shall be granted only by such as have Episcopal Authority, or the Commissary for Faculties, Vicars General of the Archbishops and Bishops, *sede plena* or *sede vacante*, the Guardian of the Spiritualities, or Ordinaries exercising of right Episcopal Jurisdiction in their several Jurisdictions respectively, and unto such persons only as be of good state and quality, and that upon good caution and security taken.

102. *Security to be taken at the granting of such Licences, and under what Conditions.*

THE Security mentioned shall contain these Conditions: First, That at the time of the granting every such Licence, there is not any Impediment of Precontract, Consanguinity, Affinity, or other lawful Cause to hinder the said Marriage. Secondly, That there is not any Controversie or Suit depending in any Court before any Ecclesiastical Judge touching any Contract or Marriage of either of the said parties with any other. Thirdly, That they have obtained thereunto the expresse consent of their Parents (if they be living) or otherwise of their Guardians or Governors. Lastly, That they shall celebrate the said Matrimony publickly in the

Parish-Church or Chapel where one of them dwelleth, and in no other place, and that between the hours of eight and twelve in the forenoon.

103. *Oaths to be taken for the Conditions.*

FOR the avoiding of all fraud and collusion in the obtaining of such Licences and Dispensations: We further constitute and appoint, That before any Licence for the celebration of Matrimony, without publication of Banns, be had or granted, it shall appear to the Judge by the Oaths of two sufficient witnesses, one of them to be known either to the Judge himself, or to some other person of good reputation then present, and known likewise to the said Judge, that the expresse Consent of the Parents or Parent, if one be dead, or Guardians or Guardian of the parties, is thereunto had and obtained. And furthermore, that one of the parties personally swear, that he believeth there is no Let or Impediment of Precontract, Kindred, or Alliance, or of any other lawful Cause whatsoever, nor any Suit commenced in any Ecclesiastical Court, to bar or hinder the proceeding of the said Matrimony, according to the tenor of the aforesaid Licence.

104. *An Exception for those that are in Widowhood.*

IF both the parties which are to Marry being in Widowhood, do seek a Faculty for the forbearing of Banns, then the clauses beforementioned, requiring the Parents consent, may be omitted; but the Parishes where they dwell both shall be expressed in the Licence, as also the Parish named where the Marriage shall be celebrated. And if any Commissary for Faculties, Vicars General, or other the said Ordinaries shall offend in the Premises, or any part thereof, he shall for every time so offending, be suspended from the Execution of his Office for the space of six months; and every such Licence or Dispensation shall be held void to all effects and purposes, as if there had never been any such granted, and the parties Marrying, by virtue thereof, shall be subject to the punishments which are appointed for Clandestine Marriages.

105. *No Sentence for Divorce to be given upon the sole Confession of the Parties.*

FORasmuch as Matrimonial Causes have been always reckoned and reputed amongst the weightiest, and therefore require the greater Caution when they come to be handled and debated in Judgment, especially in Causes wherein Matrimony having been in the Church duly solemnized, is required upon any suggestion or pretext whatsoever to be Dissolved or Annulled: We do straitly charge and enjoyn, that in all Proceedings to Divorce and Nullities of Matrimony, good Circumspection and Advice be used, and that the truth may (as far as is possible) be sifted out by the deposition of Witnesses, and other lawful Proofs and Evictions, and that credit be not given to the sole Confession of the parties themselves, howsoever taken upon Oath, either within or without the Court.

106. *No Sentence for Divorce to be given but in open Court.*

NO Sentence shall be given either for Separation *a thoro & mensa*, or for annulling of pretended Matrimony, but in open Court, and in the Seat of Justice, and that with the knowledge and consent either of the Archbishop within his Province, or of the Bishop within his Diocese, or of the Dean of the Arches, the Judge of the Audience of Canterbury, or of the Vicars General, or other principal Officials, or *sede vacante* of the Guardians of the Spiritualities, or other Ordinaries to whom of right it appertaineth, in their several Jurisdictions and Courts, and concerning them only that are then dwelling under their Jurisdictions.

107. *In all Sentences for Divorce, Bond to be taken for not Marrying during each others life.*

IN all Sentences pronounced only for Divorce and Separation *a thoro & mensa*, there shall be a caution and restraint inserted in the Act of the said Sentence, That the parties so separated, shall live chastly and continently; neither shall they, during each others life, contract Matrimony with other person. And for the better observation of this last clause, the said Sentence of Divorce shall not be pronounced, until the party or parties requiring the same, have given good and sufficient caution and security into the Court, that they will not any way break or transgress the said restraint or prohibition.

108. *The penalty for Judges offending in the Premises.*

AND if any Judge, giving Sentence of Divorce or Separation, shall not fully keep and observe the Premises, he shall be by the Archbishop of the Province, or by the Bishop of the Diocese, suspended from the exercise of his Office for the space of a whole year, and the Sentence of Separation so given contrary to the form aforesaid, shall be held void to all intents and purposes of the Law, as if it had not at all been given or pronounced.

Ecclesiastical Courts belonging to the Jurisdiction of Bishops and Archdeacons, and the Proceedings in them.

109. Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.

IF any offend their brethren, either by Adultery, Whoredom, Incest, or Drunkenness, or by Swearing, Ribbaldry, Usury, or any other Uncleanneſs and Wickedneſs of Life, the Church-wardens or Queſt-men, and Side-men in their next Preſentments to their Ordinaries, ſhall faithfully preſent all and every of the ſaid Offenders, to the intent that they and every of them may be puniſhed by the ſeverity of the Laws, according to their deſerts; and ſuch notorious Offenders ſhall not be admitted to the holy Communion till they be reformed.

110. Schiſmaticks to be preſented.

IF the Church-wardens or Queſt-men or Aſſiſtants, do or ſhall know any man within their Pariſh or elſewhere, that is a hinderer of the Word of God to be read or ſincerely preached, or of the execution of theſe our Conſtitutions, or a fautor of any uſurped or foreign power, by the Laws of this Realm juſtly rejected and taken away, or a defender of Popiſh and erroneous Doctrine: they ſhall detect and preſent the ſame to the Biſhop of the Dioceſe or Ordinary of the Place, to be censured and puniſhed according to ſuch Eccleſiaſtical Laws as are preſcribed in that behalf.

111. Diſturbers of Divine Service to be preſented.

IN all Viſitations of Biſhops and Archdeacons, the Church-wardens or Queſt-men and Side-men, ſhall truly and perſonally preſent the names of all thoſe which behave themſelves rudely and diſorderly in the Church, or which by untimely ringing of Bells, by walking, talking, or other noiſe ſhall hinder the Miniſter or Preacher.

112. Not Communicants at Eaſter to be preſented.

THe Miniſter, Church-wardens, Queſt-men and Aſſiſtants of every Pariſh-Church, and Chapel, ſhall yearly within forty days after Eaſter exhibit to the Biſhop or his Chancellor, the Names and Surnames of all the Pariſhioners as well men as women, which being of the age of ſixteen years, received not the Communion at Eaſter before.

113. Miniſters may preſent.

BECAUſE it often cometh to paſs, that the Church-wardens, Side-men, Queſt-men, and ſuch other perſons of the Laity as are to take care for the ſuppreſſing of ſin and wickedneſs in their ſeveral Pariſhes, as much as in them lieth, by admonition, reprehension, and denunciation to their Ordinaries, do forbear to diſcharge their duties therein, either through fear of their Superiors, or through negligence, more than were fit, the licentiouſneſs of theſe times conſidered: We ordain, That hereafter every Parſon and Vicar, or in the lawful abſence of any Parſon or Vicar, then their Curates and Subſtitutes may joyn in every Preſentment with the ſaid Church-wardens, Side-men, and the reſt above mentioned, at the times hereafter limited, if they the ſaid Church-wardens and the reſt will preſent ſuch Enormities as are apparent in the Pariſh: or if they will not, then every ſuch Parſon and Vicar, or in their abſence, as aforeſaid, their Curates may themſelves preſent to their Ordinaries at ſuch times and when elſe they think it meet, all ſuch crimes as they have in Charge, or otherwiſe, as by them (being the perſons that ſhould have the chief Care for the ſuppreſſing of ſin and impiety in their Pariſhes) ſhall be thought to require due reformation. Provided always, That if any man confeſs his ſecret and hidden ſins to the Miniſter for the unburdening of his Conſcience, and to receive ſpiritual Conſolation and eaſe of mind from him, We do not any way bind the ſaid Miniſter by this our Conſtitution, but do ſtraitly charge and admoniſh him, that he do not at any time reveal and make known to any perſon whatſoever, any crime or offence ſo committed to his truſt and ſecrecy (except they be ſuch Crimes as by the Laws of this Realm his own life may be called into queſtion for concealing the ſame) under pain of irregularity.

114. Miniſters ſhall preſent Recuſants.

EVERY Parſon, Vicar, or Curate, ſhall carefully inform themſelves, every year hereafter, how many Popiſh Recuſants, Men, Women and Children above the age of thirteen years; and how many being Popiſhly given (who though they come to the Church, yet do reſuſe to receive the Communion) are Inhabitants, or make their abode either as Sojourners or common Gueſts in any of their ſeveral Pariſhes, and ſhall ſet down their true names in Writing (if they

can learn them) or otherwiſe ſuch names as for the time they carry, diſtinguiſhing the abſolute Recuſants from half Recuſants: and the ſame, ſo far as they know or believe, ſo diſtinguiſhed and ſet down under their hands, ſhall truly preſent to their Ordinaries before the Feaſt of the Nativity next enſuing, under pain of ſuſpenſion to be inflicted upon them by their ſaid Ordinaries, and ſo every year hereafter upon the like pain, before the Feaſt of Saint John Baptiſt. Alſo we ordain, That all ſuch Ordinaries, Chancellors, Commiſſaries, Archdeacons, Officials, and all other Eccleſiaſtical Officers, to whom the ſaid Preſentments ſhall be exhibited, ſhall likewiſe within one month after the receipt of the ſame, under pain of Suſpenſion by the Biſhop from the execution of their Offices for the ſpace of half a year (as often as they ſhall offend therein) deliver them, or cauſe to be delivered to the Biſhop reſpectively; who ſhall alſo exhibit them to the Archbiſhop within ſix weeks, and the Archbiſhop to his Maſteſty within other ſix weeks after he hath received the ſaid Preſentments.

115. Miniſters and Church-wardens not to be ſued for preſenting.

WHEREAS for the reformation of criminous perſons and diſorders in every Pariſh, the Church-wardens, Queſt-men, Side-men, and ſuch other Church-Officers are ſworn, and the Miniſter charged to preſent as well the Crimes and Diſorders committed by the ſaid criminous perſons, as alſo the common fame which is ſpread abroad of them, whereby they are often maligned and ſometimes troubled by the ſaid Delinquents or their friends: We do admoniſh and exhort all Judges both Eccleſiaſtical and Temporal, as they regard and reverence the fearful Judgment-seat of the higheſt Judge, that they admit not in any of their Courts, any Complaint, Plea, Suit or Suits againſt any ſuch Church-wardens, Queſt-men, Side-men or other Church-Officers, for making any ſuch Preſentments, nor againſt any Miniſter for any Preſentment that he ſhall make: all the ſaid Preſentments tending to the reſtraint of ſhameleſs Impiety, and Conſidering that the Rules both of Charity and Government do preſume that they did nothing therein of malice, but for the diſcharge of their Conſciences.

116. Church-wardens not bound to preſent oftner than twice a year.

NO Church-wardens, Queſt-men, or Side-men of any Pariſh ſhall be enforced to exhibit their Preſentments to any having Eccleſiaſtical Jurisdiction, above once in every year, where it hath been no oftner uſed, nor above twice in any Dioceſe whatſoever, except it be at the Biſhops Viſitation. For the which Preſentments of every Pariſh-Church or Chapel, the Register of any Court where they are to be exhibited, ſhall not receive in one year above four pence, under pain for every offence therein, of Suſpenſion from the execution of his Office for the ſpace of a month *toties quoties*. Provided always, That as good occaſion ſhall require, it ſhall be lawful for every Miniſter, Church-wardens and Side-men, to preſent offenders as oft as they ſhall think meet. And likewiſe for any godly diſpoſed Perſon, or for any Eccleſiaſtical Judge, upon knowledge or notice given unto him or them, of any enormous crime within his Jurisdiction, to move the Miniſter, Church-wardens or Side-men, as they tender the glory of God and reformation of ſin, to preſent the ſame, if they ſhall find ſufficient cauſe to induce them thereunto, that it may be in due time puniſhed and reformed. Provided, That for theſe voluntary Preſentments, there be no Fee required or taken of them under the pain aforeſaid.

117. Church-wardens not to be troubled for not preſenting oftner than twice a year.

NO Church-wardens, Queſt-men, or Side-men ſhall be called or cited, but only at the ſaid time or times before limited, to appear before any Eccleſiaſtical Judge whoſoever, for reſuſing at other times to preſent any faults committed in their Pariſhes, and puniſhable by Eccleſiaſtical Laws. Neither ſhall they nor any of them after their Preſentments exhibited at any of thoſe times, be any further troubled for the ſame, except upon manifeſt and evident proof it may appear, that they did then willingly and wittingly omit to preſent ſome ſuch publick crime or crimes as they knew to be committed, or could not be ignorant that there was then a publick fame of them, or unleſs there be very juſt cauſe to call them for the explanation of their former Preſentments. In which caſe of wilful omiſſion, their Ordinaries ſhall proceed againſt them, in ſuch ſort as in cauſes of wilful Perjury in a Court Eccleſiaſtical it is already by Law provided.

118. The old Church-wardens to make their Preſentments before the new be ſworn.

THE Office of all Church-wardens and Side-men ſhall be reputed ever hereafter to continue until the new Church-wardens that ſhall ſucceed them, be ſworn, which ſhall be the firſt week after Eaſter, or ſome week following, according to the direction of the Ordinary, which time ſo appointed, ſhall always be one of the two times in every year, when

the Minister and Church-wardens, and Side-men of every Parish shall exhibit to their several Ordinaries, the Presentments of such Enormities as have happened in their Parishes since their last Presentments. And this duty they shall perform before the newly chosen Church-wardens and Side-men be sworn, and shall not be suffered to pass over the said Presentments to those that are newly come into Office, and are by intendment ignorant of such Crimes, under pain of those Censures which are appointed for the Reformation of such Dalliers and Dispensers with their own Consciences and Oaths.

119. Convenient time to be assigned for framing Presentments.

FOR the avoiding of such inconveniencies as heretofore have hapned by the hasty making of Bills of Presentments upon the days of the Visitation and Synods, it is Ordered, That always hereafter, every Chancellor, Archdeacon, Commissary and Official, and every other Person having Ecclesiastical Jurisdiction, at the ordinary time when the Church-wardens are sworn: and the Archbishop and Bishops, when he or they do summon their Visitation, shall deliver, or cause to be delivered to the Church-wardens, Quest-men and Side-men of every Parish, or to some of them, such Books of Articles as they or any of them shall require, for the year following, the said Church-wardens, Quest-men, and Side-men, to ground their Presentments upon, at such times as they are to exhibit them. In which Book shall be contained the form of the Oath which must be taken immediately before every such Presentment: to the intent that having beforehand time sufficient, not only to peruse and consider what their said Oath shall be, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both advisedly and truly, to the discharge of their own Consciences, after they are sworn, as becometh honest and godly men.

120. None to be cited into Ecclesiastical Courts by Process of Quorum Nomina.

NO Bishop, Chancellor, Archdeacon, Official, or other Ecclesiastical Judge, shall suffer any general Processes of *Quorum nomina*, to be sent out of his Court: except the Names of all such as thereby are to be cited, shall be first expressly entred by the hand of the Register, or his Deputy, under the said Processes, and the said Processes and Names be first subscribed by the Judge, or his Deputy, and his Seal thereto affixed.

121. None to be cited into several Courts for one Crime.

IN places where the Bishop and Archdeacon do by prescription or composition, visit at several times in one and the same year, left for one and the self-same fault any of his Majesties Subjects should be challenged and molested in divers Ecclesiastical Courts: We Order and Appoint, That every Archdeacon or his Official, within one month after the Visitation ended that year, and the Presentments received, shall certify under his Hand and Seal, to the Bishop or his Chancellor, the Names and Crimes of all such as are detected and presented in his said Visitation, to the end the Chancellor shall thenceforth forbear to convent any Person for any Crime or Cause so detected or presented to the Archdeacon. And the Chancellor within the like time after the Bishops Visitation ended, and Presentments received, shall under his Hand and Seal signify to the Archdeacon or his Official, the Names and Crimes of all such Persons which shall be detected or presented unto him in that Visitation, to the same intent as is aforesaid. And if these Officers shall not certify each other as is here prescribed, or after such Certificate shall intermeddle with the Crimes or Persons detected and presented in each other Visitation; then every of them so offending, shall be Suspended from all exercise of his Jurisdiction, by the Bishop of the Diocese, until he shall repay the Costs and Expences which the Parties grieved have been at by that Vexation.

122. No Sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.

WHEN any Minister is complained of in any Ecclesiastical Court belonging to any Bishop of his Province for any Crime, the Chancellor, Commissary, Official, or any other having Ecclesiastical Jurisdiction, to whom it shall appertain, shall expedite the cause by Processes and other Proceedings against him: and upon Contumacy, for not appearing, shall first Suspend him, and afterward, his Contumacy continuing, Excommunicate him. But if he appear and submit himself to the course of Law, then the Matter being ready for Sentence, and the Merits of his Offence exacting by Law, either Deprivation from his Living, or Deposition from the Ministry, no such Sentence shall be pronounced by any Person whatsoever, but only by the Bishop, with the assistance of his Chancellor, the Dean (if they may conveniently be had) and some of the Prebendaries, if the Court be kept near the Cathedral Church, or of the Archdeacon, if he may be had conveniently, and two other at the least grave Ministers and Preachers to be called by the Bishop, when the Court is kept in other places.

123. No Act to be sped but in open Court.

NO Chancellor, Commissary, Archdeacon, Official, or any other person using Ecclesiastical Jurisdiction whatsoever shall speed any Judicial Act, either of contentious or voluntary Jurisdiction, except he have the ordinary Register of that Court, or his lawful Deputy: or if he or they will not, or cannot be present, then such persons as by Law are allowed in that behalf to write or speed the same, under pain of suspension *ipso facto*.

124. No Court to have more than one Seal.

NO Chancellor, Commissary, Archdeacon, Official, or any other exercising Ecclesiastical Jurisdiction, shall without the Bishops consent have any more Seals than one, for the Sealing of all Matters incident to his Office: Which Seal shall always be kept either by himself, or by his lawful Substitute exercising Jurisdiction for him, and remaining within the Jurisdiction of the said Judge, or in the City or principal Town of the County. This Seal shall contain the Title of that Jurisdiction which every of the said Judges or their Deputies do execute.

125. Convenient places to be chosen for the keeping of Courts.

ALl Chancellors, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiastical Jurisdiction, shall appoint such meet places for the keeping of their Courts by the assignment or approbation of the Bishop of the Diocese, as shall be convenient for entertainment of those that are to make their appearance there, and most indifferent for their travel. And likewise they shall keep and end their Courts in such Convenient time, as every man may return homewards in as due season as may be.

126. Peculiar and inferiour Courts to exhibit the original Copies of Wills into the Bishops Registry.

WHEREAS Deans, Archdeacons, Prebendaries, Parsons, Vicars, and others exercising Ecclesiastical Jurisdiction, claim liberty to Prove the Last Wills and Testaments of persons deceased within their several Jurisdictions, having no known nor certain Registers, nor publick place to keep their Records in, by reason whereof many Wills, Rights, and Legacies, upon the death or change of such persons and their private Notaries, miscarry and cannot be found, to the great prejudice of his Majesties Subjects: We therefore order and injoin that all such Possessors and Exercisers of peculiar Jurisdiction, shall once in every year exhibit into the publick Registry of the Bishop of the Diocese, or of the Dean and Chapter, under whose jurisdiction the said Peculiars are, every original Testament of every person in that time deceased, and by them proved in their several peculiar Jurisdictions, or a true Copy of every such Testament, examined, subscribed and sealed by the peculiar Judge and his Notary. Otherwise if any of them fail so to do, the Bishop of the Diocese or Dean and Chapter, unto whom the said Jurisdictions do respectively belong, shall suspend the said Parties and every of them from the exercise of all such peculiar Jurisdiction, until they have performed this our Constitution.

Judges Ecclesiastical and their Surrogates.

127. The Quality and Oath of Judges.

NO man shall hereafter be admitted a Chancellor, Commissary or Official, to exercise any Ecclesiastical Jurisdiction, except he be of the full age of six and twenty years at the least, and one that is learned in the Civil and Ecclesiastical Laws, and is at the Least a Master of Arts, or Batchelor of Law, and is reasonably well practised in the course thereof, as likewise well-affected, and zealously bent to Religion, touching whose life and manners no evil example is had, and except before he enter into or execute any such Office, he shall take the Oath of the Kings Supremacy in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed upon in the Convocation in the year One thousand five hundred sixty and two, and shall also swear that he will to the uttermost of his understanding deal uprightly and justly in his office, without respect or favour of reward, the said Oaths and Subscription to be recorded by a Register then present. And likewise all Chancellors, Commissaries, Officials, Registers, and all other that do now possess or execute any places of Ecclesiastical Jurisdiction, or Service, shall before *Christmas* next in the presence of the Archbishop or Bishop, or in open Court, under whom or where they exercise their Offices, take the same Oaths, and Subscribe as before is said: or upon refusal so to do, shall be suspended from the execution of their Offices, until they shall take the said Oaths, and subscribe, as aforesaid.

128. The Quality of Surrogates.

NO Chancellor, Commissary, Archdeacon, Official, or any other person using Ecclesiastical Jurisdiction, shall at any time substitute in their absence any to keep any Court for them, except he be either a grave Minister and a Graduate, or

or a licensed publick Preacher, and a beneficed man near the place where the Courts are kept, or a Batchelor of Law, or a Master of Arts at least, who hath some skill in the Civil and Ecclesiastical Law, and is a favourer of true Religion, and a man of modest and honest conversation, under pain of suspension, for every time that they offend therein, from the execution of their Offices for the space of three months *toties quoties*: And he likewise that is deputed, being not qualified as is before expressed, and yet shall presume to be a Substitute to any Judge, and shall keep any Court, as is aforesaid, shall undergo the same Censure in manner and form as is before expressed.

Proctors.

129. *Proctors not to retain Causes without the Lawful Assignment of the Parties.*

NOne shall procure in any Cause whatsoever, unless he be thereunto constituted and appointed by the party himself, either before the Judge, and by act in Court, or unless in the beginning of the Suit, he be by a true and sufficient Proxy thereunto warranted and enabled. We call that Proxy sufficient, which is strengthened and confirmed by some authentical Seal, the parties approbation, or at least his ratification therewithal concurring. All which Proxies shall be forthwith by the said Proctors exhibited into the Court, and be safely kept and preserved by the Register in the publick Registry of the said Court. And if any Register or Proctor shall offend herein, he shall be secluded from the Exercise of his Office, for the space of two months, without hope of releafe or restoring.

130. *Proctors not to retain Causes without the counsel of an Advocate.*

For lessening and abridging the multitude of Suits and Contentions, as also for preventing the complaints of Suitors in Courts Ecclesiastical, who many times are overthrown by the oversight and negligence, or by the ignorance and insufficiency of Proctors; and likewise for the furtherance and increase of Learning, and the advancement of Civil and Canon Law, following the laudable customs heretofore observed in the Courts pertaining to the Archbishop of Canterbury, We will and ordain, That no Proctor exercising in any of them shall entertain any Cause whatsoever, and keep and retain the same for two Court days without the counsel and advice of an Advocate, under pain of a years suspension from his Practice: neither shall the Judge have power to releafe or mitigate the said Penalty, without expresse Mandate and Authority from the Archbishop aforesaid.

131. *Proctors not to conclude in any Cause without the knowledge of an Advocate.*

NO Judge in any of the said Courts of the Archbishop, shall admit any Libel, or any other matter, without the advice of an Advocate admitted to practice in the same Court, or without his Subscription: neither shall any Proctor conclude any Cause depending, without the knowledge of the Advocate retained and fee'd in the cause: which if any Proctor shall do, or procure to be done, or shall by any colour whatsoever defraud the Advocate of his Duty or Fee, or shall be negligent in repairing to the Advocate, and requiring his advice, what course is to be taken in the cause, he shall be suspended from all practice for the space of six months, without hope of being thereunto restored before the said term be fully complete.

132. *Proctors prohibited the Oath In Animam Domini sui.*

FOrasmuch as in the Probate of Testaments and Suits for Administration of the Goods of Persons dying intestate, the Oath usually taken by Proctors of Courts *In animam constituentis*, is found to be inconvenient: We do therefore Decree and Ordain, That every Executor or Suitor for Administration, shall personally repair to the Judge in that behalf, or his Surrogate, and in his own Person (and not by Proctor) take the Oath accustomed in these cases. But if by reason of sickness or age, or any other just Let or Impediment, he be not able to make his Personal appearance before the Judge: it shall be lawful for the Judge (there being Faith first made by a Credible Person, of the Truth of his said Hindrance or Impediment) to grant a Commission to some Grave Ecclesiastical Person, abiding near the Party aforesaid, whereby he shall give Power and Authority to the said Ecclesiastical Person, in his stead, to minister the accustomed Oath above-mentioned, to the Executor or Suitor for such Administration, requiring his said Substitute, that by a faithful and trusty Messenger he certify the said Judge truly and faithfully what he hath done therein. Lastly, we Ordain and Appoint, That no Judge or Register, shall in any wise receive for the Writing, Drawing or Sealing of any such Commission, above the Sum of Six shillings and eight pence; whereof one Moiety to be for the Judge, and the other for the Register of the said Court.

133. *Proctors not to be clamorous in Court.*

FOrasmuch as it is found by experience, that the loud and confused cries and clamours of Proctors in the Courts of the Archbishop, are not only troublesome and offensive to the Judges and Advocates, but also give occasion to the standers by, of contempt and calumny toward the Court it self, that more respect may be had to the dignity of the Judge, than heretofore, and that causes may more easily and commodiously be handled and dispatched, we charge and enjoyn, That all Proctors in the said Courts do especially intend, that the Acts be faithfully entred and set down by the Register, according to the Advice and Direction of the Advocate, that the said Proctors refrain loud speech and brabbling, and behave themselves quietly and modestly, and that when either the Judges or Advocates, or any of them, shall happen to speak, they presently be silent, upon pain of silencing for two whole Terms then immediately following every such offence of theirs. And if any of them shall the second time offend herein, and after due monition shall not reform himself; let him be for ever removed from his practice.

Registers.

134. *Abuses to be reformed in Registers.*

IF any Register, or his Deputy, or Substitute whatsoever, shall receive any Certificate without the knowledge and consent of the Judge of the Court, or willingly omit to cause any person cited to appear upon any Court-day to be called, or unduly put off, and defer the examination of witnesses to be examined by a day set and assigned by the Judge, or do not obey and observe the judicial and lawful monition of the said Judge, or omit to write, or cause to be written such Citations and Decrees as are to be put in Execution, and set forth before the next Court-day, or shall not cause all Testaments exhibited into his Office, to be Registered within a convenient time, or shall set down or enact as decreed by the Judge any thing false, or concealed by himself, and not so ordered or decreed by the Judge, or in the transmission of Processes to the Judge *Ad quem*, shall add, or insert any falsehood or untruth, or omit any thing therein, either by cunning, or by gross negligence, or in causes of Instance, or promoted of Office, shall receive any Reward in favour of either Party, or be of counsel directly or indirectly with either of the Parties in Suit, or in the execution of their Office shall do ought else maliciously, or fraudulently, whereby the said Ecclesiastical Judge, or his Proceedings may be slandered or defamed: We Will and Ordain, That the said Register, or his Deputy or Substitute, offending in all, or any of the Premises, shall by the Bishop of the Diocese be Suspended from the Exercise of his Office, for the space of one, two or three months, or more, according to the quality of his Offence, and that the said Bishop shall assign some other Publick Notary to Execute and Discharge all things pertaining to his Office, during the time of his said Suspension.

135. *A certain Rate of Fees due to all Ecclesiastical Officers.*

NO Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, nor any other exercising Ecclesiastical Jurisdiction whatsoever, nor any Register of any Ecclesiastical Courts, nor any Minister belonging to any of the said Officers or Courts, shall hereafter, for any cause incident to their several Offices, take or receive any other or greater Fees, than such as were certified to the most Reverend Father in God, *John*, late Archbishop of Canterbury, in the year of our Lord God, One thousand five hundred ninety and seven, and were by him ratified and approved, under pain that every such Judge, Officer or Minister offending herein shall be Suspended from the exercise of their several Offices, for the space of six months for every such Offence. Always provided, that if any question shall arise concerning the certainty of the said Fees, or any of them, then those Fees shall be held for lawful, which the Archbishop of Canterbury for the time being shall under his Hand approve, except the Statutes of this Realm before made, do in any particular case expresse some other Fees to be due. Provided furthermore, that no Fee or Money shall be received either by the Archbishop, or any Bishop or Suffragan, either directly or indirectly, for admitting of any into Sacred Orders, nor that any other Person or Persons under the said Archbishop, Bishop or Suffragan, shall for Parchment, Writing, Wax, Sealing, or any other respect thereunto appertaining, take above Ten shillings, under such pains as are already by Law prescribed.

136. *A Table of the Rates and Fees to be set up in Courts and Registries.*

WE do likewise constitute and appoint, That the Registers belonging to every such Ecclesiastical Judge, shall place two Tables, containing the several Rates and Sums of all the said Fees: one in the usual Place or Consistory where the Court is kept, and the other in his Registry, and both of them in such sort, as every Man whom it concerneth, may without difficulty come to the View and Perusal thereof, and take a Copy of them; the same Tables to be so set up before the Feast of the Nativity next ensuing. And if any Register shall

fail to place the said Tables according to the Tenour hereof, he shall be Suspended from the execution of his Office, until the cause the same to be accordingly done: and the said Tables being once set up, if he shall at any time remove, or suffer the same to be removed, hidden, or any way hindered from sight, contrary to the true meaning of this Constitution, he shall for every such Offence be Suspended from the Exercise of his Office for the Space of Six Months.

137. *The whole Fees for shewing Letters of Orders, and other Licences, due but once in every Bishops time.*

Forasmuch as a chief and principal Cause and Use of Visitation is, that the Bishop, Archdeacon, or other assigned to Visit, may get some good knowledge of the State, Sufficiency and Ability of the Clergy, and other Persons whom they are to Visit: We think it convenient, that every Parson, Vicar, Curate, School-master, or other Person Licenced whosoever, do at the Bishops first Visitation, or at the next Visitation after his Admission, shew and exhibit unto him his Letters of Orders, Institution and Induction, and all other his Dispensations, Licences or Faculties whatsoever, to be by the said Bishop either allowed, or (if there be just cause) disallowed and rejected: and being by him approved, to be, as the Custom is, Signed by the Register; and that the whole Fees accustomed to be paid in the Visitations in respect of the Premises, be paid only once in the whole time of every Bishop, and afterwards, but half of the said accustomed Fees, in every other Visitation, during the said Bishops Continuance.

Apparitors.

138. *The Number of Apparitors restrained.*

Forasmuch as we are desirous to redress such Abuses and Aggrievances as are said to grow by Somners or Apparitors; We think it meet that the multitude of Apparitors be (as much as is possible) abridged or restrained: Wherefore we Decree and Ordain, That no Bishop or Archdeacon, or their Vicars or Officials, or other inferior Ordinaries, shall depute or have more Apparitors to serve in their Jurisdictions respectively, than either they or their Predecessors were accustomed to have Thirty years before the Publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their Offices, neither shall they, by any colour or pretence whatsoever, cause or suffer their Mandates to be executed by any Messengers or Substitutes, unless it be upon some good cause to be first known and approved by the Ordinary of the place. Moreover, they shall not take upon them the Office of Promoters or Informers for the Court, neither shall they

WE of Our Princely Inclination, and Royal Care for the Maintenance of the present Estate and Government of the Church of England, by the Laws of this Our Realm now Settled and Established, having diligently, with great Contentment and Comfort, read and considered of all these their said Canons, Orders, Ordinances, and Constitutions agreed upon, as is before expressed; and finding the same such, as We are perswaded will be very profitable, not only to Our Clergy, but to the whole Church of this Our Kingdom, and to all the true Members of it, (if they be well observed) Have therefore for Us, Our Heirs and lawful Successors, of Our especial Grace, certain Knowledge, and meer Motion given, and by these Presents do give Our Royal Assent, according to the Form of the said Statute or Act of Parliament aforesaid, to all and every of the said Canons, Orders, Ordinances and Constitutions, and to all and every thing in them contained, as they are before written.

And furthermore, We do not only by Our said Prerogative Royal, and Supreme Authority in Causes Ecclesiastical, ratify, confirm, and establish by these Our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained, as is aforesaid; but do likewise propound, publish, and straightway enjoyn and command by Our said Authority, and by these our Letters Patents, the same to be diligently observed, ex-

exact more or greater Fees than are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed, shall exceed the aforesaid Limitation, or any of the said Apparitors shall offend in any of the Premises, the Persons deputing them, if they be Bishops, shall, upon admonition of their Superiour, discharge the Persons exceeding the number so limited: if inferior Ordinaries, they shall be Suspended from the execution of their Office until they have dismissed the Apparitors by them so deputed, and the Parties themselves so deputed shall for ever be removed from the Office of Apparitors: and if being so removed, they desist not from the exercise of their said Offices, let them be punished by Ecclesiastical Censures as Persons Contumacious. Provided, that if upon Experience the number of the said Apparitors be too great in any Diocese in the judgment of the Archbishop of Canterbury for the time being, they shall by him be so abridged as he shall think meet and convenient.

Authority of Synods.

139. *A National Synod the Church representative.*

Whosoever shall hereafter affirm, That the sacred Synod of this Nation in the Name of Christ, and by the Kings Authority assembled, is not the true Church of England by representation, let him be Excommunicated, and not restored until he repent and publicly revoke that his wicked Error.

140. *Synods conclude as well the absent as the present.*

Whosoever shall affirm, That no manner of person, either of the Clergy or Laity, not being themselves particularly assembled in the said sacred Synod, are to be subject to the Decrees thereof in Causes Ecclesiastical (made and ratified by the Kings Majesties supreme Authority) as not having given their Voices unto them; let him be Excommunicated, and not restored until he repent, and publicly revoke that his wicked Error.

141. *Depravours of the Synod censured.*

Whosoever shall hereafter affirm, that the sacred Synod, assembled as aforesaid, was a company of such Persons as did conspire together against godly and religious Professions of the Gospel: and that therefore both they and their Proceedings in making of Canons and Constitutions in Causes Ecclesiastical, by the Kings Authority, as aforesaid, ought to be despised and contemned, the same being ratified, confirmed and enjoyed by the said Regal Power, Supremacy and Authority: let them be Excommunicated, and not restored until they repent, and publicly revoke that their wicked Error.

ecuted, and equally kept by all Our loving Subjects of this Our Kingdom, both within the Province of Canterbury and York, in all points wherein they do or may concern every or any of them, according to this Our Will and Pleasure hereby signified and expressed: And that likewise for the better observation of them, every Minister, by what Name or Title soever he be called, shall in the Parish-Church or Chapel where he hath charge, read all the said Canons, Orders, Ordinances and Constitutions once every Year, upon some Sundays or Holy-days, in the Afternoon, before Divine Service, dividing the same in such sort, as that the one half may be read one day, and the other another day: the Book of the said Canons to be provided at the charge of the Parish betwixt this and the Feast of the Nativity of Our Lord God next ensuing: Straitly charging and commanding all Archbishops, Bishops, and all other that Exercise any Ecclesiastical Jurisdiction within this Realm, every Man in his place, to see, and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances and Constitutions to be in all points duly observed, not sparing to execute the Penalties in them severally mentioned, upon any that shall wittingly or wilfully break, or neglect to observe the same, as they tender the Honour of God, the Peace of the Church, the Tranquillity of the Kingdom, and their Duties and Service to Us their King and Sovereign. In witness, &c.

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A Man may not marry his

- | | |
|-------------------------|-----------------------------|
| 1 Grandmother | 16 Sister |
| 2 Grandfathers wife | 17 Wifes sister |
| 3 Wifes grandmother | 18 Brothers wife |
| 4 Fathers sister | 19 Sons daughter |
| 5 Mothers sister | 20 Daughters daughter |
| 6 Fathers brothers wife | 21 Sons sons wife |
| 7 Mothers brothers wife | 22 Daughters sons wife |
| 8 Wifes fathers sister | 23 Wifes sons daughter |
| 9 Wifes mothers sister | 24 Wifes daughters daughter |
| 10 Mother | 25 Brothers daughter |
| 11 Stepmother | 26 Sisters daughter |
| 12 Wifes mother | 27 Brothers sons wife |
| 13 Daughter | 28 Sisters sons wife |
| 14 Wifes daughter | 29 Wifes brothers daughter |
| 15 Sons wife | 30 Wifes sisters daughter. |

A Woman may not marry with her

- | | |
|----------------------------|--------------------------------|
| 1 Grandfather | 16 Brother |
| 2 Grandmothers husband | 17 Husbands brother |
| 3 Husbands grandfather | 18 Sisters husband |
| 4 Fathers brother | 19 Sons son |
| 5 Mothers brother | 20 Daughters son |
| 6 Fathers sisters husband | 21 Sons daughters husband |
| 7 Mothers sisters husband | 22 Daughters daughters husband |
| 8 Husbands fathers brother | 23 Husbands sons son (band) |
| 9 Husbands mothers brother | 24 Husbands daughters son |
| 10 Father | 25 Brothers son |
| 11 Stepfather | 26 Sisters son |
| 12 Husbands father | 27 Brothers daughters husband |
| 13 Son | 28 Sisters daughters husband |
| 14 Husbands son | 29 Husbands brothers son |
| 15 Daughters husband | 30 Husbands sisters son. |

The book of common Prayer and Administ of the Sacraments ... of the Church
of England

London 1706

2 Liturg. 43

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